A Plain and Profitable

EXPOSITION

Of, and ENLARGEMENT upon, the

CHURCH-CATECHISM:

By way of

Queſtions and Anſwers.

FOR THE

More ample Inſtruction of the more adult Children, and other Elderly Perſons that need it.

AND

Divided into ſo many Parts, as there are *Lords-Days* in each Year; that it may be gone through yearly, either publickly, in the *Church*, or privately, in *Families*.

TOGETHER

With the *Scheme* of a ſhorter *Catechiſm* annexed, for the benefit of the Younger ſort of *Catechumens*.

By *SIMON FORD* D. D. and Rector of *Old-Swinford* in *Worceſterſhire*.

The ſecond Edition more Correct.

LONDON,

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TO THE

Right Reverend

FATHER in GOD,

WILLIAM

Lord Bishop of WORCESTER,

My Most Honoured

DIOCESAN.

May it please your Lordship,

THE *Acceptance which this* Catechistical Exposition *of mine, found with your* Lordship *in* Manuscript, *when I submitted it to your Examination a while since; and the encouragement I then received from you to Print it: have emboldened me, now it is* Printed, *to prefix your* Name *to it in this* Dedication. *Wherein I once more lay it at your* Lordships *Feet, as the Person to whom I am most properly accountable for all the Doctrine which I Preach, or Publish within your Dioceſſe: as also, the most proper Judg, how far it is fit, if not to be encourag'd, yet to be tolerated, (as to publick use) in those Parts to which your Jurisdiction extends.*

 I humbly

The Epiſtle Dedicatory.

I humbly beg your Lordſhip's Pardon *for this boldneſs: which I do in no ſort doubt to obtain, when I conſider with what a degree of conſcientious Zeal your* Lordſhip *endeavours the Edification of the remoteſt parts of your* Dioceſſe, *by your* Perſonal Viſitation *of* particular Churches *each* Lords Day, *and Exemplary* Preaching *and Adminiſtring* Confirmation *to them: Together with that eminent goodneſs, candor, and humble Condeſcenſion, which ſo highly recommends your* Lordſhips Government *to all your* Inferiour Clergy, *and in particular to my ſelf, who am, affectionately*

(*My Lord*)

Your Lordſhip's

in all Duty

to be Commanded,

SIMON FORD.

A
Prefatory EPISTLE,
TO THE
Chriſtian READER.

Chriſtian Reader,

THIS *Catechiſm* being drawn up by me, only for the uſe of a *Private Pariſh*; I thought it convenient to Print, for the more eaſy diſtribution of Copies to every Family. But, being ſo reſolved, it came withal into my mind, that probably *one Pariſh* would not take off an *whole Impreſſion*; and therefore, when it was once extant, it was likely it ſhould come into *many more Hands*, than it was at firſt intended for. To whom, therefore, I think my ſelf obliged by way of *Preface*, to give a ſhort account, of the *Reaſons* that induced me to the undertaking thereof; of *what* I have *done* in it; and the *uſes* it is, in my Judgment, applicable unto.

The *Reaſons* of my undertaking, were briefly, theſe. Finding my ſelf obliged, by the Laws of

this Church, to Catechize my Pariſhioners in the *Church Catechiſm*, contained in the *Book of Common-Prayers*: I did accordingly ſet about that Work, with the beſt Contrivance I could think of, to anſwer the end of thoſe Laws, and diſcharge my own Duty.

But, when I had entred upon it, I ſoon perceived that my Endeavours in that Work, were like to turn to a very poor Account, if I confined my ſelf wholly to the *bare words* of the *Catechiſm* it ſelf. For the Prejudices that the late Times had diſſeminated every where (even among the moſt ordinary ſort of People) againſt it, as too *ſhort* and *defective* in many particulars, to furniſh the grown Youth with ſuch a proportion of Knowledg, as was then thought neceſſary; made the greateſt part of ſuch Perſons of both Sexes too much to ſlight it. And even thoſe of them that did not ſo, yet were eaſily perſwaded to think it too much beneath them, to be Catechized only by a *Form*, deſigned to fit Children for *Confirmation*; and therefore generally forbore coming to that *neceſſary Ordinance*, ſo managed, altogether. Yea, and many *Parents* and *Maſters of Families*, poſſeſſed with thoſe Prejudices, bred their Children and Servants to the Learning of *other Catechiſms* at home, to the diſparagement of the *publick Form*, and to the great hinderance of the *publick*

lick Ordinance Administred according thereto.

To remedy which Inconveniences, I first took up the way of the *lesser Catechism* hereunto annexed; and broke every *Answer* of the *Church Catechism* into divers *little Questions*: whereby I gave the riper sort of the Children Catechised a little larger scope to exercise their thoughts upon; and then took hints from their Answers to expatiate farther in the explication of them, as I saw occasion.

This course, when I had some years taken, I was sollicited to *Pen* those *Enlargements*, and communicate them to the Neighbourhood for their farther Instruction. Which notwithstanding, I forbore to do, for some Time, till I had enquired, as well as I could, what Books of this nature were extant already; that if I lighted on any such, conformable to my design, I might save my self the labour of framing an entire Catechism of my own, by recommending that to my Neighbours, Catechising out of it my self, and making it the standing ground-work of my future endeavours in this kind. But upon the best enquiry I could make, I could not satisfy my self in *all the particulars* which I had in *Project*, with any one of those which came to my hands, relating to this subject. Which I speak, not by way of disparagement to the Labours of

any extant, as to the *ſubſtance* of them: only, I thought them in ſome *Circumſtantials* leſs uſeful to me in the way wherein my deſigned walk lay.

Two Authors there were I confeſs, that I had more than ordinary Reverence for: The one, the *Right Reverend Father in God, William*, late *Lord Biſhop* of *Glouceſter*; and the other, the *Reverend Rector of Lincoln College* in *Oxford*, and now *Dean* of the ſame Church Dr. *Marſhall*. Whoſe Books therefore, I read over again and again, with great ſatisfaction: eſpecially that of the later, Printed at *Oxford*, 1679: With whoſe judicious and comprehenſive brevity, I could willingly have ſatisfied my ſelf, in the uſe of it, had it been adapted to the Capacity of a Country Congregation, by way of Queſtion and Anſwer; and divided into ſuch Portions as I deſired, for the more fixed and certain continuation of that exerciſe, through ſome fix'd and ſucceſſive Periods of Time.

I therefore thought fit to do ſomething at laſt, my ſelf, in that form and method, for more general uſe; as I have herein attempted, *partly*, by turning much of the *ſubſtance* of *both thoſe* and *other Catechiſtical Diſcourſes* into *Queſtions* and *Anſwers*; and *partly*, by ſuch *Additions* of mine own, as I found my thoughts leading me to, in the compoſure of the work: and graſting them all into

into the *Stock* of the *Church Catechiſm*, to carry on one continued ſenſe with it.

And, to render the whole more compleat for uſe, I judged it convenient, to break it into ſo many *parts*, as there are *Lords Days* in the *Year*. Which I did, for *two Reaſons*.

1. *Partly*, for the more effectual carrying on the work of *publick Catechizing* by it my ſelf; whilſt, by dividing a large Pariſh into convenient parts, and going through them in order, I thought it uſeful to give each Family therein, thereby, notice, what part, upon each of the ſucceſſive *Lords Days*, they were to be moſt ready in, ſome time before hand, that they might be the better provided.

2. And, *partly*, that ſuch *Parents*, and *Maſters* of *Families*, as are willing and deſirous to inſtruct thoſe that are under them every *Lord's Day*, might (having ſuch furniture at hand) task thoſe under them herein, from week to week; and examine their proficiency, at ſpare hours on that day, in ſubſervience to the better carrying on the *Publique Catechizing*, when their turns came to be called thereto.

Some of the *Anſwers* of this Catechiſm, I confeſs, are *long*. But, as that could not be well avoided

avoided by me, in the compoſing thereof, upon divers points handled therein: ſo will it, in the iſſue, prove no diſadvantage to the *Teacher* or *Learner*. For ordinarily, where the *Anſwers* are *large* in any part, they are but *few*: and withal, moſt of them are ſo compoſed, that the *Catechiſt*, in the uſe of them, may, for the trial of the *Learners* underſtanding, ſubdivide them eaſily into *ſeveral Queſtions* and *Anſwers* of a leſſer ſize.

I have added *Scripture-Proofs* to all the *Anſwers*, where they were proper and requiſite; and directed by *Letters*, to what branches of them ſuch *Proofs* are aſſigned: which accordingly, are either found expreſly in ſuch Scriptures, or deducible by eaſy conſequence from them.

This *addition*, if it ſeem to make any *Days task* too long at the firſt, for the Learners to get without Book: it may be eaſily remedyed, by beginning, for the firſt turn, only with the *bare Anſwers* without the *Proofs*, and for thoſe following, when the Perſons Catechized are perfect in them, to require an account of theſe alſo.

I have in all the *Explicatory Queſtions* and *Anſwers*, endeavoured to ſuperſtruct nothing upon my Foundation (the *Church Catechiſm*,) but what evidently ſuites the ſcope and deſign thereof:

of: and what, in my best Judgment, is agreeable to the *Doctrine* of *this Church*, expressed in the *Form of Common Prayers*, the *Articles* of *Religion*, and the *Book of Homilies*: avoiding purposely the medling with, and much more determining, any nice Scholastical Controversies, wherein good and learned *Men* among our selves are divided in their *Judgments*; and using those *Terms*, wherein generally all agree in the explication of those *Points*; as not designing to sow the seeds of *Faction*, but only of *large* and *comprehensive Christianity* in the minds of the younger sort, to whose Instruction these endeavours of mine are particularly directed. Only, against the *Anabaptists*, and *Romanists*, where the *Catechism* it self takes notice of them, (in the *Doctrin of the Sacraments* especially) I have taken more liberty, to put into the mouths of our youth those *Arguments* and *Answers*, by which they may be fortifyed against their Seduction.

And now having given this account of my undertaking herein; I do humbly submit the whole thereof to the censure of the *Governours of this Church*, and the Judgment of the rest of my *Reverend Brethren* in the *Ministry*: being ready, if these endeavours of mine (for the main) please them, to make such additions, substractions, alterations, or explications, in any particulars, as any of them, shall shew me to be needful.

ful. Or if any of them, according to this, or a better model of their own, shall think fit to attempt any thing of like nature, which may be more publickly beneficial, than this herein laid before them: I shall not only not think my labours disparag'd thereby; but also give God and them my thanks for it: and be ready to lay by the use hereof my self, and assume that in the place of it, as being willing to be *taught* by any one, how to do my Masters work more compleatly. In the mean time, if any one shall receive any such help as I intend him from this Essay, it will be some cause of rejoycing to

(*Christian Reader*)

Thy Servant in the work

of the Lord Jesus,

SIMON FORD.

A plain and profitable

EXPOSITION

Of, and Enlargement upon, the

CHURCH-CATECHISM,

By way of

QUESTIONS

AND

ANSWERS, &c.

Lord's Day 1.

Queſt. What is your Name?

Anſw. N. or M.

Q. *You have two Names*: a Chriſtian Name, *and that of your Parents Family whence you are deſcended, which of theſe Names is this?*

A. My Chriſtian Name, at the giving whereof to me, I was received into Chriſt's Service. And this Name is therefore uſed to be ſet before the other; as being the more Honourable Name of the two.

Q.

Q. *What doth, or may, the mention of this Name, bring to your mind?*

A. I have thereby an Occasion offered me, to remember, that I am a Person devoted to Christ, called, *A Christian*, (a) and distinguished thereby from *Jews*, *Turks*, and *Heathens*.

(a) Act. 11. 26. 1 Pet. 4. 16.

Q. **Who gave you this Name?**

A. **My Godfathers and Godmothers in my Baptism; wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.**

Q. *When, said you, was this Name given you?*

A. In my Baptism.

Q. *What Reasons are there for the giving Names in Baptism?*

A. The Church in all Ages hath thought that a fit time for it. 1. In imitation of the Antient Practice of Princes, giving Names to their Servants at their first admission. (b)

(b) Gen. 41. 45 Dan. 1. 7.

2. And also, because Names were usually in the *Jewish* Church, given at Circumcision; (c) to which our Baptism, in the main scope of it, succeeds. (d)

(c) Luk. 2. 21.

(d) Col. 2. 11. 12.

Q. *In whose Power lies it, to Assign Names to Children?*

(e) Gen. 21 3. 29 32.

A. It doth most properly belong to Parents, (e) and chiefly to Fathers; (f) though others also have sometimes done it, with the Parents consent. (g) And in that Right, Godfathers and Godmothers now do it.

(f) Luk. 1. 60, 61, 62, 63.

(g) Ruth 4. 17.

Q. *Why do you call those, who, with your Parents consent, by that Name presented you to Baptism,* Godfathers *and* Godmothers?

A. Because they were, by that Act, in a sort, my Spiritual Parents, by means of whose offering me to it, I was therein Dedicated to God: whereby also they gave implicite security

with

with my Parents, (whose Natural Duty obliged them as Principals in that bond, *Eph.* 6. 4.) to the Church, that I should be bred a Christian.

Lord's Day 2.

Q. *What, said you, you were made by Baptism?*

A. I was endowed with three great Privileges therein.

Q. *Name the first of them.*

A. I was then made a **Member of Christ.**

Q. *What mean you by that Privilege of being* Christ's Member?

A. I mean, that I was then United to that mystical Body, of which Christ is the Head, (*b*) that is, the Church.

(*b*) Eph. 1. 22, 23. 5. 30. Gal. 3. 27.

Q. *What mean you by the second Privilege,* **A Child of God**?

A. That, whereas I was by Nature (what all others are) a Child of Wrath: (*i*) God, of his meer Grace, hath Adopted me, through Christ his Son by Nature, to be his Child. (*k*)

(*i*) Ephes. 2. 3.

Q. *What means the third of these Priviledges,* **An Inheritor of the Kingdom of Heaven**?

(*k*) 1 Joh. 3 1. Gal. 4. 5.

A. That being thus related to God by adoption, I was thereby Entituled to be a co-Heir with Christ, of everlasting Glory and Happiness in Heaven. (*l*)

(*l*) Rom. 8. 16, 17. Luk. 12. 32.

Q. *Have all Persons that are Baptized all these Privileges?*

A. All these Privileges are Sealed on God's Part, to all that are duly Baptized: (*m*) but may be, and by many are, forfeited after wards; upon their Renunciation of the Baptismal Covenant, or living contrary to it. (*m*)

(*m*) Gal. 3. 26, 27. 1 Pet. 3. 21. Rom. 2. 25. compared.

Q. **What did your Godfathers and Godmothers then for you?**

A.

A. **They did Promise and Vow three things in my Name.** First, **That I should Renounce the Devil and all his Works; the Pomps and Vanities of this wicked World; and all the sinful Lusts of the Flesh.**

Secondly, **That I should believe all the Articles of the Christian Faith.**

And Thirdly, **That I should keep Gods Holy Will and Commandments, and walk in the same all the days of my Life.**

Q. *Upon what Grounds doth the Church require that Promise and Vow which you speak of, to be made by others, in the* Name of Infants *at their* Baptism?

A. Because Baptism, in the very Nature of it implies a mutual solemn Covenant betwixt God and Man; wherein God promiseth the Grace, and Man the Duty belonging thereunto: therefore the Church never admitted any to Baptism, but upon the Expression of this Promise on their Part. Whence, because Infants are not able to utter this Promise themselves, (that so necessary a Part of the Administration might not be omitted, and it thereby rendred Defective,) they always admitted others to do it for them, by Representation, and in their Names.

Lord's Day 3.

Q. *They promised, you say for you, That you should* **Renounce the Devil and all his Works:** *Whom understand you by the* **Devil?**

A. All the fallen Angels, who though they be very many, yet are frequently expressed by this Name of the *Singular Number*, as one; because they are all of them United in one Deviliſh Nature, and Act as one Devil, for the promoting of Wicked Designs. (*n*)

(*n*) Matt. 8. 28. Mark 5. 29. compared.

Q. *What is it to* **Renounce** *the Devil?* *A.*

A. It is, not to yield to his Wicked Suggestions and Tentations; but with all abhorrency and defiance, to resist them. (*o*)

(*o*) Jam. 4.7. 1 Pet. 5. 9.

Q. What mean you by the **Works** *of the Devil?*

A. All sorts of Sins whatsoever, (*p*) are called his **Works**.

(*p*) 1 Joh. 3. 8.

Q. For what Reasons, are Sins called the **Devil's Works.**

A. For these three, Principally.

(*q*) 1 Joh. 3. 8.

1. Because he was the first Sinner in the World. (*q*)

(*r*) 2 Cor. 11. 3.

2. Because he tempted our first Parents to Sin, (*r*) and continually tempts us to it also. (*s*)

(*s*) 1 Cor. 7. 5.

3. Because divers sorts of Sins are committed by Men after his Example. (*t*)

(*t*) 1 Tim. 3. 6. Joh. 8. 44. Act. 13. 10. Rev. 12. 10.

Q. What is the second thing to be **Renounced** *by you?*

A. **The Pomps and Vanities of this Wicked World.**

Q. What mean you by this **Wicked World?**

A. Not, 1. The Visible Frame of Heaven and Earth, or the Creatures that furnish it, (though these are so called,) (*u*) because all these are of God's making, and so good, as all Gods Works are. (*w*)

(*u*) Act. 17. 24. (*w*) Gen. 1. 31.

2. Nor, the reasonable Part of it, (that is, Mankind) called so likewise, (*x*) for many of these are also good, and may be great Examples of goodness, (*y*) to the rest.

(*x*) Joh. 12. 19. (*y*) Phil. 2. 15.

Q. What mean you then?

A. 1. The Wicked Men of the World, who lie in Wickedness: (*z*) and therefore, with them we are to have no voluntary fellowship, (*a*)

(*z*) 1 Joh. 5. 19. (*a*) Eph. 5. 11.

2. As also, all other things in the World, which are occasional Baits and Snairs to seduce us to Sin, so far as they are such. (*b*)

(*b*) 1 Joh. 2. 15, 16.

Q. What are the **Pomps** *and* **Vanities** *which you are to* **Renounce?**

A. The Honours, Riches, and Pleaſures of this World, ſo far as we are unduly affected to them; or inclinable to uſe them, againſt the Intereſts of true Vertue, and Godlineſs. (*c*)

(*c*) 1 Joh. 2.15, 16. Jam.4.4.

Lord's Day 4.

Q. *Which is the third thing to be* **Renounced** *by you?*

A. **All the ſinful Lusts of the Fleſh.**

Q. *What underſtand you to be meant by the* **Fleſh?**

A. Not, (1*ſtly*,) The ſeveral ſorts of fleſhly Creatures ſo called: (*d*) Nor, (2*ly*) Humane Nature, which (in reference to the Bodily Part) is alſo expreſſed by that Name. (*e*)

(*d*) 1 Cor. 15. 39.

(*e*) Iſa.58. 7.

Q. *What then?*

A. The unmortifyed Corruption of the Soul of Man, (called **Fleſh**, becauſe of the near alliance which it hath to our Fleſhly Part, by the means of our Senſes;) which is, 1. An Enemy to God. (*f*)

(*f*) Rom.8. 7,8.

2. Hindreth us from doing good. (*g*)

(*g*) Gal.5. 17.

3. And inclineth us to all Evil. (*h*)

(*h*) Rom. 7. 23.

Q. *What are the ſinful* **Lusts** *of the* **Fleſh?**

A. The manifold diſorderly Affections, and Evil Concupiſcences of the Soul ſore Corrupted, (*i*) by which we are ſeduced to actual Sins. (*k*)

(*i*) Gal. 5. 19,20,21.

(*k*) Jam. 1. 14.

Q. *What, ſay you, is the ſecond* **Vow**, *or ſolemn* **Promiſe**, *which your Godfathers and Godmothers made in your Name?*

A. **That I ſhould believe all the Articles of the Chriſtian Faith.**

Q. *What mean you by theſe* **Articles of the Chriſtian Faith?**

A. Thoſe Doctrines which all Chriſtians are bound to believe, if they will be ſaved; as being

ing the Foundation-Principles of Christian Religion: (*l*) all which are so tyed together as a Body is by several Joynts, (for so the Word, *Article*, signifies,) that the denyal of any one of them, endangers the overthrowing of the Faith. (*m*)

(*l*) Heb. 6. 1. 2. Joh. 17. 3.
(*m*) 2 Tim. 2. 18.

Q. *What is it to believe these Doctrines?*

A. To be firmly perswaded of the Truth of them, as being delivered to us from God by Christ, (*n*) and to rely, and adventure our Salvation upon them accordingly. (*o*)

(*n*) Joh. 17. 8. 1 Joh. 5. 10, 11.
(*o*) Joh. 3. 33. Eph. 1. 13. Joh. 20. 31.

Q. *How comes this Faith in Christ, or* **Christian Belief,** *to be thus necessary to Salvation?*

A. Because it is not only in it self a proper and sutable means thereto, but such as God hath made a necessary Duty by his Command also; (*p*) threatning Damnation to those that do not perform it, & promising Salvation to those that do. (*q*)

(*p*) 1 Joh. 3. 23.
(*q*) Mark. 16. 16.

Lord's Day 5.

Q. *What, said you, is the third* **Promise** *or* **Vow,** *which your Godfathers and Godmothers made in your Name?*

A. **That I should keep Gods Holy will and Commandments, and walk in the same all the Days of my Life.**

Q. *What is the meaning of these Phrases of* **Keeping and Walking in God's Commandments?**

A. The living in a constant Course of universal Obedience to them. (*r*)

(*r*) Jer. 7. 23. Ps. 119. 6. 111. Luk. 1. 74, 75.

Q. *You told me lately that Salvation is promised to* **Believing:** *what necessity is there then of* **Obedience?**

A. Because **Faith** will not save a Man, if it be not accompanyed with good Works. (*s*)

(*s*) Jam. 2.

Q. *Explain therefore to me, how* **Faith** *and* **Obedience** *do concurr and joyn together, in order to Man's Salvation?*

A. Though Man be not Saved by the Tenor of the Covenant of Works, the condition whereof is perfect *Obedience*; (*t*) but by the Covenant of Grace, the condition whereof is true *Faith*: (*u*) yet is ſincere *Obedience* in doing good Works, neceſſarily required of all Believers for divers Reaſons, beſides that before-mentioned.

(*t*) Gal. 2.16. Rom. 10. 5.

(*u*) Rom. 10. 9.

Q. *Name me ſome of them: can you?*

A. 1. Becauſe God by them is glorified. (*w*)

2. Our Neighbour is gained to Chriſt, and Edifyed. (*x*)

3. Our own Faith is juſtifyed, and ſhewed not to be a Dead Faith. (*y*)

4. And we are qualified, and made meet thereby, to partake of that Salvation which is Promiſed to Believers. (*z*)

(*w*) Mat. 5. 16.

(*x*) 1 Pet. 3. 1, 2.

(*y*) Jam. 2. 17, 18, 26.

(*z*) Col. 1. 12.

Lord's Day 6.

Q. **Thou doſt, therefore, think that thou art bound to believe and do, as they** *(thy Godfathers and Godmothers,)* **Promiſed for thee:** *doſt thou not?*

A. **Yes verily, and by God's help ſo I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jeſus Chriſt our Saviour. And I Pray unto God to give me his Grace, that I may continue in the ſame unto my Lives End.**

Q. *You ſay, you are bound to theſe things by their* **Promiſe** *for you. But why ſhould this* **Promiſe** *made by others, before you could conſent, oblige you?*

A.

A. Becauſe I am inſtated in ſo many great Benefits and Priviledges by Vertue of that **Promiſe** upon this Condition, that I ſtand to it. And therefore, that I may not forfeit them, I take it upon my ſelf, and ſay, **So I will.**

Q. *Why do you add hereto,* **by God's help?**

A. Becauſe, though ſo to will, be mine own free Act, and ſo falls under a Promiſe from me, yet I can neither thus will, nor do, without Gods help. *(a)*

Q. *But what aſſurance have you from God, that that* help *of his ſhall not fail you?*

A. That, of his infinite goodneſs he hath made many gracious Promiſes of this his Aſſiſtance, to be applyed by Faith to all ſuch occaſions. *(b)*

Q. *By what means are you to obtain and ſecure to your ſelf, that* Help of God?

A. By hearty thankfulneſs to God for the Grace already received, in my effectual calling to this State of Grace and Salvation, *(c)* and complyance with it.

2. And by hearty and fervent Prayer, for the future ſupply of the ſame Grace, to enable me finally to continue therein. *(d)*

3. And Laſtly, by well Husbanding, and diligent Improving that ſtock of Grace which I am poſſeſſed of; that I deny not my ſelf by my negligence the Help which I beg of God, for the increaſe thereof. *(e)*

(a) Phil. 2. 12, 13.

(b) Phi. 2. 12, 13. 2 Cor. 12. 9. Prov. 1. 23. Luke 11, 13. 1 Theſſ. 5. 24.

(c) Col. 1. 3. 1 Theſ. 2. 13.

(d) 1 Theſ. 5. 23, 24. Coloſ. 1. 9.

(e) 2 Pet. 1. 4, 5, 9. Mat 25. 28, 29.

Lord's Day 7.

Q. *What mean you by that Phraſe, of Effectual* **Calling**, *to this State of Grace and Salvation?*

A. I mean, that powerful perſwaſion of Gods Holy Spirit, accompanying the outward Invitation and call of the Goſpel; by which we are inclined, diſpoſed, and prevailed withal, to accept

(f) 1 Thes. 2. 13. Act. 16. 14. Joh. 6. 37, 44. (g) Mat. 22. 14. (h) Rom. 8. 30. 1 Pet. 2. 8, 9. 2 Thes. 2. 13, 14. (i) Heb. 8. 9. 2 Cor. 3. 5. (k) Phil. 2 13. (l) Phil. 2. 13. (m) Phil. 1. 6. 4. 13. 19. 1 Pet. 5, 10.

and embrace the gracious offers thereof. (f)

Q. *Is there then a* Calling *that is not* Effectual?

A. Yes. For, whereas (as our Saviour saith) *many are called, and few chosen*; (g) it must needs follow, that Gods calling, to those that were not chosen, was ineffectual: as on the other side, all that are effectually called, are also chosen to Holiness and Salvation. (h)

Q. *You say,* **You Pray to God to give you his Grace.** *How many sorts of Divine Grace are necessary to make us good and obedient Christians?*

A. 1. Gods Grace preventing; by putting good motions into us, (i) removing obstructions that resist them, and inclining our Wills to entertain and pursue them (k).

2. Gods Grace assisting; by furnishing us with power to perform the good, willed by us. (l)

3. Lastly, Gods Grace compleating or perfecting; whereby this power is reduced to act, and supplied to us continually, according to all our needs, till we arrive at the perfection attainable in this life. (m)

Q. **Rehearse the Articles of thy Belief?**

A. **I Believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord. Who was conceived by the Holy Ghost; born of the Virgin** Mary; **suffered under** Pontius Pilate; **was crucified, dead and buried: He descended into Hell; the third day He arose again from the Dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.**

I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints; the forgiveness of Sins; the resurrection of the Body, and the Life everlasting. Amen

Lord's

Lord's Day 8.

Q. *What Belief or* Creed *call you this ?*

A. The Apoſtles Creed.

Q. *Why call you it the* Apoſtles Creed ?

A. Becauſe it hath been antiently ſo called ; and that, 1. Either becauſe it was penned by the Apoſtles themſelves, after that they had received the Holy Ghoſt, and before they departed from *Jeruſalem* to Preach the Goſpel to all Nations ; that by the Teſt of this *form of ſound words*, (*n*) they might all, not only oblige themſelves to Preach the ſame Doctrine ; but the Churches, alſo which they planted, and their Teachers, to receive no other, than what was according to the *Analogy of that Faith* (*o*) (which ſome of the Fathers aſſert.)

(*n*) 2 Tim. 1. 13.

(*o*) Rom. 12. 6.

2. Or, becauſe it is ſo antient an abridgment of the Apoſtles Doctrine, and ſo univerſally received in the Church all the world over ; that (whoever penned it,) it can hardly be ſuppoſed, how it could be ſo ſpread, but by the Apoſtles themſelves, whoſe Authority was univerſal, (*p*) (which others more incline to.)

(*p*) Mat. 28. 19, 20. Mar. 16. 15.

Q. *Are the* Nicene Creed, *and that of* St. Athanaſius, *different Creeds (for ſubſtance) from this?*

A. No. They add only ſome enlargements by way of explication to ſome Articles of this Creed ; levelled, (in the times wherein they were written) againſt the falſe Senſes impoſed on them by Hereticks.

Q. *How many* Articles *are there in this Creed ?*

A. They are uſually reckoned to be twelve : and ſome aſſign to each Apoſtle one of them, as the Author thereof ; tho' of this there be no certain evidence.

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, In God the Son, who hath Redeemed me and all mankind.

Thirdly, In God the Holy Ghoſt, who Sanctifieth me and all the elect People of God.

Lord's Day 9

Q. *You Name* God the Father, God the Son, and God the Holy Ghoſt. *What mean you hereby? Are theſe three, three Gods?*

(q) Deut. 6.4. Mark 12.32.

A. No. There is only one God, that is, only one Divine Nature, or Eſſence: (q) though in it, there be theſe three, the Father, Son, and Holy Ghoſt; or Father, Word and Spirit. (r)

(r) Mat. 28.19. 1 Joh.5.7.

Q. *By what Name then, do you call theſe three?*

(ſ) Heb. 1.3.

A. We call them three Perſons in that one God: being moved thereunto, by the Scriptures giving that Name to the Father in diſtinction from the Son: (ſ) and alſo becauſe they are diſtinguiſhed each from other, by their ſeveral perſonal Properties, and Operations.

Q. *What is the Diſtinguiſhing* Perſonal Property *of the* Father?

(t) Pſal. 2. 7.

A. To beget the Son from all Eternity. (t)

Q. *What is the diſtinguiſhing* Perſonal Property *of the* Son?

(u) Joh. 1. 14.

A. To be ſo begotten of the Father. (u)

(w) Joh. 15.26.

Q. *What is the diſtinguiſhing* Perſonal Property *of the* Holy Ghoſt?

A. To proceed from the Father and the Son. (w)

Q.

Q. *What are thoſe* Perſonal Operations, *by which they are diſtinguiſhed each from other?*

A. The things which they diſtinctly do for, and towards us, according to that order of working, which the Scripture aſſigns to them.

Q. *Which is, ſay you, the diſtinct Perſonal* Operation *of God the Father?* Or *What did God the Father for you?*

A. **He made me and all the World.**

Q. *How is the Creation of the World attributed to God the Father, as his Peculiar Operation; when as the ſame work in Scripture is attributed to the* Son *alſo, and* Holy Ghoſt?

A. Becauſe the Scripture mentions the Father in this Work, as the principal Agent, who Created the World by the Son, (x) and the Vertue of the Holy Ghoſt. (y)

(x) Heb. 1.2.
(y) Gen. 1. 2. Job. 26. 13.

Lord's Day 10.

Q. *What is the diſtinct Perſonal Operation of God the Son? Or what did he for you?*

A. **He Redeemed me and all Mankind.**

Q. *What mean you by this work of* God *the* Son, *which you call* Redeeming?

A. That he (in ſpecial) was God incarnate; (z) and by laying down his life, paid a price and ranſome, to purchaſe man out of the Hands of Gods Juſtice and Wrath, to which by ſin he had forfeited himſelf: and recover thereby that eternal happineſs for him, which he had loſt. (a)

(z) Joh. 1. 14.
(a) Gal. 3. 13. 1 Cor. 6. 20. Mat. 20. 28.

Q. *Why do you in this Anſwer, extend this benefit of Redemption to* all Mankind, *which the Scripture ſeems (in ſome places) to reſtrain to ſome of them only?*

A. becauſe the Scripture ſpeaketh thus largely in other places. (b) Which muſt be verified in that

(b) 1 Tim. 2. 6. Heb. 2. 9. 1 Joh. 2. 2.

that extent which the words import; so far at least, as to give all Men a sufficient encouragement to repent and believe in Christ, for the benefit of his Redemption; though all do not eventually partake of it: and lay the guilt of their perishing upon themselves, (c) if they perish notwithstanding it.

(c) Hos. 13.9. Joh. 5.40.

Q. *What is the distinct personal operation of God the Holy Ghost? or, what did or doth he for you?*

A. **He Sanctifieth me, and all the Elect People of God.**

Q. *What means* Sanctification, *or to* Sanctifie?

A. It imports that gracious operation of the Holy Ghost, in the Soul of man, whereby, of an unholy Creature, he is made Holy; that is, inclined, and enabled to dedicate and devote himself to God: wherein the true Nature of Sanctification consists (d)

(d) 1 Pet. 1.2. Act 11.23.

Q. *Why do you here restrain* Sanctification *to some only whom you call* **the Elect People of God**; *when as you extend Redemption (before) to all Mankind?*

A. Because *Sanctification* is (in its own Nature) a distinguishing act, and is thus in Scripture restrained to a peculiar People, separated by Gods Election from the rest of Mankind. (e)

(e) 1 Pet. 1.2. 2.9. 2 Thes. 2. 13.

Lord's Day II.

Q. *These are the things, you say, you chiefly learn from these Articles of your belief: which implies, there are other things to be learned thence, of which these are the chief heads, that you have mentioned. Let us therefore go over it again, word by word; and see whether you understand what you say, when you repeat it. What therefore is the first Article thereof.*

A. **I believe in God the Father Almighty, Maker of Heaven and Earth.**

Q.

Q. *Why do we begin this* Creed, *with* [I believe;] *and not, with* [we believe?]

A. 1. Becauſe believing is a work to be done by every one for himſelf; (*f*) ſeeing every one is to live, that is, to be juſtified and ſaved, by his own faith, (*g*) not by the faith of the Church, as the Papiſts are taught to perſwade themſelves.

2. As alſo, (in this caſe,) becauſe it is moſt fit, in ſuch a publick *form of ſound words* univerſally owned by all Chriſtians; for every one, by his own voice, to teſtifie his conſent. (*h*)

Q. *What is it, to* **believe in God**?

A. To be fully perſwaded that there is a God; and that God, ſuch an one as the Scripture repreſenteth him (*i*) and to rely and depend upon him, for all things *pertaining to life and godlineſs.* (*k*)

Q. *What is God?*

A. God is an eternal Spirit, (*l*) whoſe Being is from himſelf, that is, not from any other, (*m*) and that, ſuch a Being, as is infinite and incomprehenſible in all perfections. (*n*)

Q. *Why is this Article placed firſt in the* Creed?

A. Becauſe it contains the true natural Principle of all Religon and Foundation of all true Faith. (*o*)

Q. *In what reſpect is* God *called by the Name* Father?

A. 1. Becauſe he is the proper natural Father of our Lord Jeſus Chriſt, by eternal Generation. (*p*)

2. Becauſe in Chriſt, and for his ſake, he is by Adoption and Grace our Father alſo. (*q*)

Q. *What underſtand you by the Term* Almighty, *here attributed to him?*

A. That he hath both Power and Right to do all that he will. (*r*)

(*f*) Joh. 11.27. Act 8.37.
(*g*) Hab. 2. 4.
(*h*) Rom. 10. 10, 11. 15.6. Phil. 2.11.
(*i*) Heb 11.6. Act 17. 23.
(*k*) Pſal 62. 5, 6. 2 Pet. 1.3.
(*l*) Joh. 4. 24. Pſal. 90. 2.
(*m*) Exod. 3. 14.
(*n*) Job. 11.7.
(*o*) Heb. 11.5, 6.
(*p*) 2 Cor. 11.31. Joh. 5. 18.
(*q*) Joh. 20.17.
(*r*) Mar. 1 1.36. Pſ. 115. 3. 135. 6.

Q.

Q. *What mean you when you call God* **Maker of Heaven and Earth?**

(*s*) Act. 17. 24. (*t*) Exo. 20. 11. (*u*) Col. 1. 16. (*w*) Heb. 11. 3. (*x*) Neh. 9. 6. Heb. 1. 3. Pſ. 104. 30.

A. 1. That he Created out of nothing, the whole World, and all things therein, (*s*) in ſix days, (*t*) for his own Glory, (*u*) by his only word. (*w*)

2. And that he ſtill preſerves, and provides for them all, by the ſame *word of his Power*; which is a ſort of continued Creation, ordinarily called by the Name of Providence. (*x*)

Lord's Day 12.

Q. *Which is the* ſecond Article?

A. **And** [I believe] **in Jeſus Chriſt, his only Son, our Lord.**

Q. *Why is this* Perſon *called by the Name* Jeſus?

(*y*) Mat. 1. 21. Act. 4. 12. (*z*) 1 Theſ. 1. 10.

A. Becauſe he is the only Jeſus (which word ſignifieth Saviour,) by whom we are ſaved from our Sins and all other Spiritual evils, (*y*) and from the *Wrath to come.* (*z*)

Q. *Why is he alſo called Chriſt?*

(*a*) Act. 10. 38.

A. Chriſt (in the *Greek* **Tongue**) and *Meſſiah* (in the *Hebrew*) ſignify *Anointed*; (*a*) ſo that this Name imports his being inveſted with three great offices, by God, which he undertook for the effecting Mans Salvation: All which Offices were conferred by the Ceremony of Anointing in Ancient Times.

(*b*) Pſ. 110. 4. (*c*) Act. 3. 22. (*d*) Pſal. 2. 6. (*e*) 1 Tim. 2. 5, 6. Rom. 5. 10

Q. *What Offices are thoſe?*

A. The office of a Prieſt, (*b*) of a Prophet, (*c*) and of a King. (*d*)

Q. *What did, and doth he, by vertue of his* Prieſtly Office?

A. 1. By the offering of his blood, ſhed for us once, upon the Croſs, he made full ſatisfaction for our Sins to Gods Juſtice, and procured our Reconciliation to him. (*e*)

2. He

2. He continually applieth to us the Vertue of his Blood ſo ſhed, by obtaining for us all good things by his Interceſſion in Heaven. (f)

Q. *How executeth he the Office of a Prophet?*

A. By revealing Gods will to us, (g) and inſtructing us therein, outwardly by his Word, (h) and inwardly by his Spirit. (i)

Q. *How Executeth he the Office of a* King?

A. By his continual gathering of Subjects into his Spiritual Kingdom, the Church, by converſion; (k) bountifully beſtowing on them all neceſſary Grace, (l) governing them by his Laws, (m) appointing all Offices, Officers and Ordinances, in that Holy Society, (n) protecting them, and ſubduing all their Enemies; (o) rewarding their obedience; (p) and ordering all the Powers of this World, for the promoting his glory, and their good. (q)

(f) Heb. 7. 25.
(g) Luke 4. 18. 24. 25.
(h) Col. 3. 16.
(i) 1 Pet. 1. 11. Joh. 14. 26.
(k) Pſ. 110. 3.
(l) Act. 5. 31. Phil. 1. 11.
(m) Pſ. 3. 22.
(n) Eph. 4. 11, 12. Mat. 28. 20.
(o) Rom. 7. 25. Pſal. 110. 1.
(p) Rev. 22. 12.
(q) Phil. 2. 9, 10. Rom. 8. 28.

Lord's Day 13.

Q. *Your* Creed *calleth* Jeſus Chriſt, the **only Son of God**; *What mean you thereby?*

A. That God hath no Son but him by Generation; for ſo he is the only begotten of the Father (r); partaker of the ſame Eſſence or Godhead, with him (ſ); and in that reſpect was always equal with him (t).

(r) Joh. 1. 18.
(ſ) Joh. 10. 30.

Q. *Is he not, as he is often called alſo, the* Son of Man?

A. Yes. He is both God and Man, in one Perſon: God, as begotten eternally by God the Father; and Man, as he was made of a Woman, that is, as to his humane Nature (u), in which reſpect the *Father is greater than He*.

Q. *Why call you him* Our Lord?

(t) Phil. 2. 6. (u) Mat. 16. 13. Gal. 4. 6. Joh. 14. 28.

A. Becauſe,

A. Becauſe, as he is (as God) the only Sovereign Lord, to whom all Men owe abſolute obedience (*w*); ſo is he in a more ſpecial manner entituled to the entire ſubjection and obedience of all Chriſtians, as their Redeemer. (*x*)

(*w*) Rev. 19. 16. Act 10. 36.
(*x*) 1 Cor. 6. 20.

Q. *Which is the third* Article *of your Creed?*

A. **He was Conceived by the Holy Ghoſt, born of the Virgin** Mary.

Q. *What mean you when you ſay,* **He was conceived by the Holy Ghoſt?**

A. That he was conceived in the Womb of his Mother, without the knowledge of a Man, by the wonderful operation of the Holy Ghoſt alone; and therefore (though in all other things like us) in his very Conception Holy (*y*), and without any ſtain of Original Sin. (*z*)

(*y*) Luke 1. 34, 35. Heb. 2. 17.
(*z*) Heb. 7. 26.

Q. *What is contained in the other Branch of this Article,* **born of the Virgin** Mary?

A. That he was the true *Meſſiah*, foretold long before, by that Circumſtance of being born of a Virgin (*a*), and of the Lineage of *David*; of which the Holy Virgin was (*b*).

(*a*) Mat. 1. 21, 22, 23.
(*b*) Mat. 1. 1. Rom. 1. 3.

Q. *Why was it neceſſary that our Saviour ſhould be born into the World as we are?*

A. That by being born the Son of a Woman, as we are, he might come under the Law, to which we were by Nature ſubject; and ſo be capable of Redeeming us, as our *Goel* or near Kinſman. (*c*)

(*c*) Ruth 4 4, 9. Gal. 4. 4, 5.

Lord's Day 14.

Q. *Which is the* fourth Article?

A. **He ſuffered under Pontius Pilate: Was crucified, dead and buried: He deſcended into hell.**

Q. *Who was this* **Pontius Pilate?**

A. He

A. He was the Roman Governour of *Judea*, under *Tiberius* the Emperour of *Rome*; to whom Christ was delivered, and by him (out of cowardly compliance with the outragious clamours of the *Jews* (*d*), and againſt his own Conſcience) unjuſtly condemned. (*d*) Mat. 27. 2. 24. Mark. 15. 15. Luk. 23. 23, 24.

Q. *How did he ſuffer under him?*

A. He underwent divers ſorts of grievous ſufferings in his humane Nature, both of Soul and Body: and that, both before, and at, and after his Condemnation. (*e*) (*e*) Mat. 26 38. 27. 29. Joh. 19. 1. 2. 3. 1 Pet. 4. 1. (*f*) Pſal. 22. 16. (*g*) Heb. 12. 2. (*h*) Gal. 3. 13. (*i*) 1 Pet. 2. 24. (*k*) Joh. 3. 14. 15. (*l*) Num. 21. 9. Iſ. 45. 22.

Q. *You add, he was crucified. What kind of ſuffering was that?*

A. The nailing of his naked body through the hands and feet, to a Croſs of Wood, on which he continued hanging till he died with the extremity of the torture. Which ſuffering of his, in that very manner, was punctually ſo foretold as it fell out. (*f*)

Q. *What ſpecial Reaſons were there to induce him to ſubmit to this kind of Death, ſo ſhameful, painful, and (by Gods Law) accurſed?*

A. Becauſe, firſt he was to undergo the ſhame, and pain, (*g*) and curſe, (*h*) brought into the world by ſin, and due to all Men for ſin. (*i*) 2*dly*. and (according to his own prediction) (*k*) he was to fulfil the Type of the lifting up the Brazen Serpent by *Moſes*, on a Pole, (*l*) for ſinners to look upon, and be healed.

Lord's Day 15.

Q. *You add further in this Article,* He was dead: *Why is this added?*

A. To ſhew that he was the true Sacrifice for Sin, the wages whereof was death, (*m*): ſeeing ſuch Sacrifices by Gods Law were to be ſlain, (*n*) he (*m*) Rom. 6. 23. (*n*) Lev. 6. 25.

he underwent the ſame, by the ſeparation of his ſoul from his body. (o)

(o) Luk. 23. 46.

Q. *But the* death *due to our ſins, was not only a temporal, but alſo an eternal death. How then, could Chriſt, by dying only a temporal death, ſatisfie for our ſins?*

A. Becauſe in that temporal death, (which upon his voluntary offering himſelf thereunto, God accepted in full payment; (p) the dignity of his Perſon, added an infinite value to his temporal ſufferings. For, upon that account, the blood which iſſued out of his tortured body, was the *Blood of God*, (q) as he himſelf, (even whilſt he hung on the Croſs) was the *Lord of Glory* (r).

(p) Eph. 5. 2. Iſ. 53. 11.
(q) Act. 20. 28.
(r) 1 Cor. 2. 8.

Q. *You ſay in the next clauſe, that* he was Buried. *Why is this added, to that of his Death?*

A. Becauſe his burial, (with the Circumſtances of it, as they are related by the Evangeliſts,) (s) is a full evidence that he was certainly dead; which contributes much to the aſſurance of his Reſurrection. (t)

(s) Mat. 27. 59, 60, 64, 66. Mar. 15. 46. &c.
(t) Act. 12. 29, 30. compared with Act. 2. 29.

Q. *When you add, that* **He deſcended into Hell**, *what is to be underſtood thereby?*

A. In ſo perplexed a diſpute as theſe words have occaſioned, it is hard to determine. But this ſeems to be the ſafeſt, and faireſt Interpretation; that after he was dead, and buried, his Soul and Body continued in that ſtate of ſeparation, under the Dominion of Death till his Reſurrection (u).

(u) Act. 2. 31. Rom. 6. 9.

Q. *But this being an* Article of Faith, *how can a plain Chriſtian believe it as he ought, except he clearly underſtand it? And how can he do that, except there were a certain determination of the Senſe of it?*

A. Therefore it is neceſſary, and ſufficient for a plain Chriſtian to believe, that what the Scripture means by Chriſt's being in *Sheol*, or *Hades*,

Hades, (*w*) which we render *Hell*, (as that Word denotes a concealed place) is true in Point of Fact; though he certainly understand not where that place is, nor what Christ did there.

(*w*) Ps. 16. 10. Act. 2. 27.

Lord's Day 16.

Q. *Which is the* Fifth Article?

A. **The third Day he rose again from the Dead.**

Q. *What contains that* Article?

A. That the Body of Christ, (without having seen, that is, undergone any *Corruption* in the Grave, (*x*) was by his Father, and his own Divine Power, re-united to his Soul, and really raised from thence, to Life again, on the Morning of the third day after his Death; (*y*) as he himself had foretold, (*z*)

(*x*) Act. 13. 37.
(*y*) Act. 2. 32. 1 Cor. 15. 4.
(*z*) Joh. 10. 17, 18. 2. 19.

Q. *What day in the week was that day, on which he rose?*

A. The first day of the week, (*a*) which from the Lord's Resurrection on it, the Church hath since called, *The Lord's Day*. (*b*)

(*a*) Luk. 24. 1, 2, 3.
(*b*) Revel. 1. 10.

Q. *What mean you by the* Sixth Article, **That he Ascended into Heaven?**

A. That our Lord Jesus Christ, forty Days after his Resurrection, in the sight of his Apostles, was taken up in a Cloud, into the highest Heaven. (*c*)

(*c*) Acts 1. 3. 9. Eph. 4. 10.

Q. *Wherefore did he Ascend thither?*

A. That there, and thence, he might perform what was remaining for him to do, for the perfecting of our Salvation: (*d*) and that, by taking possession in our whole humane Nature, of the purchased Inheritance, he might prepare Mansions there for us, (*e*) whereinto he will one day receive us, to be even with him, to behold, (*f*) and partake of, (*g*) his Glory.

(*d*) Heb. 7. 25.
(*e*) Joh. 14. 2.
(*f*) Joh. 17. 24.
(*g*) Rev. 3. 21.

Q. *What understand you by that other part of that Article,* **That he sitteth there at the Right Hand of God the Father Almighty.**

A. That in Heaven, he is advanced to the highest Dignity and Authority, far above all the Angels, and other Glorified Saints. (*h*) For, because the Right Hand of a Prince, is (among us) the most Honourable place for any one to be set in: (*i*) therefore, (though God, being a Spirit, hath properly no Right Hand, yet) a Right Hand is attributed to him in this Case, as the place of Christ's advancement; which is elsewhere expressed, by his *sitting on his Fathers Throne.* (*k*)

(*h*) Eph. 1. 20, 21.
(*i*) 1 King. 2. 19.
(*k*) Rev. 3. 21.

Q. *What mean you, by* **Christ's sitting** *there? Is he always in that Posture in Heaven?*

A. No, for he is elsewhere said to stand there. (*l*) So that sitting there is not a determination of his posture of Body, but only an expression of his State, and Majesty.

(*l*) Act. 7. 56.

Q. *What is the especial work which he doth there for us?*

A. He *appears* continually *in the presence of God for us,* (that is, on our behalf:) (*m*) and by his Intercession (as our **Advocate**) obtains for us the Gifts of his Holy Spirit (*n*) the Answer of our Prayers; (*o*) the Pardon of our Sins; (*p*) and the Conquest of his, and our Enemies. (*q*)

(*m*) Heb. 9. 24.
(*n*) Joh. 14. 6.
(*o*) Joh. 14. 13.
(*p*) 1 Joh. 2. 1.
(*q*) Ps. 110. 1.

Lord's Day 17.

Q. *What is the Import of the* Seventh Article, **From thence shall he come to Judg the Quick and the Dead?**

A. That the same Lord Jesus Christ shall come the second time from Heaven, in Glorious State, (*r*) to Judge all the World, to that condition which they must abide in for ever. (*s*)

(*r*) Acts 1. 11. Mat. 24. 30.
(*s*) Act. 17. 31. Heb. 6. 2.

Q. *What mean, you by the* **Quick and Dead,** *whom, you say,* **Christ** *is to* **Judg?**

A.

A. By the **Quick**, are meant those, (for such, there shall be, (*t*)) who shall be found alive at his coming: and by the **Dead**, all those that have Dyed, and shall Dye, in all Ages of the World to that Day. (*u*)

(*t*) 1 Thes. 4. 15.
(*u*) Rev. 20. 12.

Q. How shall he then perform the Office of a **Judge** *to them?*

A. He shall call them all personally before him, by the *Voice of an Arch-Angel*, *and the Trump of God*; and take an account of *all things done by them in the Body*, that is, whilst they lived in this World; and pass Sentence on every one *according to their works.* (*w*)

(*w*) 2 Cor. 5. 10. 1 Thes. 4. 16. Rev. 20. 12.

Q. Which is the Eighth Article? (*x*) 1 Joh. 5. 7.

A. **I believe in the Holy Ghost.**

Q. Who is the **Holy Ghost?** (*y*) Joh. 14. 26. 15. 26. (*z*) Acts 5. 3, 4.

A. The Third Person in the Blessed Trinity, (*x*) proceeding from the Father, and the Son, (*y*) and partaker of the same Divine Essence with them, as truly God. (*z*)

Q. Why call you him the [**Holy**] **Ghost**, *or* **Spirit?**

A. Because he is, not only **Holy** in himself, (for so are all the rest of the Divine Persons;) but also, by office, is the Author of Sanctification to us. (*a*)

(*a*) Rom. 1. 4. 2 Thes. 2. 13.

Lord's Day 18.

Q. Which is the Ninth Article?

A. [I believe] **the Holy Catholick Church, the Communion of Saints.**

Q. What is the **Church?**

A. A Spiritual Society, joyned to Christ their Head, by Faith, (*b*) and to each other by Charity, or Love. (*c*)

(*b*) Eph. 5. 23. (*c*) Col. 2. 2.

Q. What it the Sense of this Word, **Catholick,** *added thereto?*

A. The Word is *Greek*, and signifies as much

as *Universal*: so denoting that Church, which includes within its Compass all particular Churches, and Persons that belong to that Body; whether those that are Militant upon Earth, (*d*) or those that are Triumphant in Heaven; (*e*) but it is commonly understood of the Universal Body of that Church, that is Militant upon Earth.

(*d*) Act. 8. 3.
(*e*) Heb. 12. 23.

Q. *Why call you it, the* [Holy] **Catholick Church?**

A. Because of the truly Holy Members thereof, which being the better part, give that denomination to the whole: and because all the Members thereof, though they all be not so, yet are all called so, and profess Holiness. (*f*)

(*f*) 1 Cor. 1. 2. 1 Thes. 4. 7.

Q. *What particular Churches, or Societies of Christians, belong to that Body?*

A. Not only *Rome*, and the Churches in Communion therewith, though that Corrupt Church alone, Proudly, Schismatically, and Absurdly, challenges to it self, the Name and Authority of the *Catholick Church*; but all other Regular Societies of Christians, wheresoever the Word of God is truly Preached, and the Sacraments duly Administred, by Ministers lawfully ordained. (*g*)

(*g*) 1 Cor. 1. 2. Act. 2. 41, 42. & 14. 23. Rom. 10. 15.

Q. *Why do you add the Clause of the* **Communion of Saints**, *to this Article of the* **Holy Catholick Church?**

A. Because this is the first, and most natural Privilege, belonging to this Society; as denoting the Holy Fellowship which all the true Members thereof, maintain each with other, and all of them with Christ their Head. (*h*) By Reason whereof they are called *Saints*, or *Holy Persons*. (*i*)

(*h*) 1 Joh. 1. 3. 7. Eph. 4. 15, 16. 1 Cor. 12. 26, 27.
(*i*) Rom. 1. 7.

Q. *Wherein doth this Fellowship, or* **Communion** *consist?* (*k*)

(*k*) 1 Cor. 12. 6.

A. In their common Participation of the same God,

God, and Ordinances, and joyning in the same Faith and Worship, (*l*) together, with the mutual helps they afford each to other, in all their Spiritual and Temporal Necessities. (*m*)

(*l*) Eph. 4. 4, 5, 6.
(*m*) Heb. 13. 6.

Lord's Day 19.

Q. *Which is the* Tenth Article?

A. [I believe] **the forgiveness of Sins.**

Q. *What is* Sin?

A. Any Transgression of any Law of God. (*n*)

(*n*) 1 Joh. 3. 4.

Q. *How many sorts of* Sins *are there?*

A. There are two common Divisions of Sins.

1ſt. of Sin in General, into { *Original*, and *Actual Sins.*

2. *Of Actual Sins, into Sins of* { *Omission*, and *Commission.*

Q. What is Original Sin?

A. It is that of our Natural Corruption, derived to every one of us from our first Parents; who by their Disobedience, in eating the forbidden Fruit, (*o*) tainted all humane Nature, as it is propagated from them to us, by our immediate Parents. (*p*)

(*o*) Gen. 3. 6.
(*p*) Rom. 5. 12. Pſ. 51. 5.

Q. *What is* Actual Sin?

A. The Actual Breach of any Law of God, either in Thought, (*q*) Word, (*r*) or Deed. (*s*)

(*q*) Mat. 15. 19.
(*r*) Jam. 3. 2.
(*s*) Joh. 3. 19.

Q. *What is that Actual Sin you call a Sin of* Omission?

A. When a Man neglects, or performs not as he ought, any Duty by God required. (*t*)

(*t*) Rom. 3. 11, 12. Jer. 32. 23.

Q. *And what is a Sin of* Commission.

A. When we do any thing which God doth forbid. (*u*)

(*u*) Jer. 44. 4, 5.

Q. *What is it to* forgive Sin?

A. 1. Properly, it is to releaſe the Sinner from the guilt, and discharge him from undergoing the desert of Sin, which is Eternal Death;

(w) Rom. 6. 23. (w) expreſſed alſo in Scripture, by *covering*, or *not imputing* Sin. (x)

(x) Pſ. 32. 1, 2. Rom. 4. 7, 8. 2. But improperly, it is applyed to the pronouncing, and declaring that pardon to Penitent Sinners. (y)

(y) 2 Cor. 2. 7. 10. Q. *To whom doth it belong thus to* pardon *or* forgive *Sins?*

A. 1. Properly, to God only, againſt whom only Sin is committed; and to whom the Debt of undergoing its puniſhment, is contracted. (z)

(z) Mar. 2. 7. Dan. 9. 9. Pſ. 51. 1, 2, 4. 2. But improperly, it is Communicated to the lawful Miniſters of the Church, to pronounce it to Penitent Sinners, by Chriſt's Commiſſion, in God's Name. (a)

(a) Joh. 20. 23. Q. *Who are the Perſons that are capable of receiving* forgiveneſs of Sins?

A. Thoſe only, who truly Repent; and Believe in Chriſt Jeſus. (b)

(b) Acts 2. 38. 10. 43. Q. *How do ſuch Penitent Believers obtain* forgiveneſs?

A. By the Merit of Chriſt's Death, who thereby ſatisfyed God's Juſtice for them which, by God, is graciouſly accounted to them, as if they themſelves had done it. (c)

(c) Eph. 1. 7. 1 Pet. 2. 24. Col. 1. 14. Q. *Why is this Article, annexed to that, of the* **Holy Catholic Church**, *and the* **Communion of Saints**?

A. Becauſe forgiveneſs of ſins is, regularly and ordinarily, conferred on thoſe only, who are actually Members of that Holy Society. (d)

(d) Mat. 1. 21 Act. 2. 38, 47.

Lord's Day 20.

Q. *Which is the Eleventh* Article?

A. [I believe] **the Reſurrection of the Body.**

Q. *What is the Sence of* this Article?

A. That the dead bodies of Saints, and all other Perſons, ſhall at the laſt day be re-united to their

their Souls, and raiſed from the Grave of Corruption, to abide the Doom which Chriſt, the Judge of quick and dead, ſhall paſs upon them. (e)

(e) Act. 24. 15. Dan. 12. 2.

Q. *Upon what Reaſons do you believe this which ſeems a thing ſo impoſſible in it ſelf, and to humane Reaſon incredible?*

A. Becauſe God in the Scriptures hath ſo expreſly ſaid it, who is truth it ſelf; and it is not beyond his Power, who made all things of nothing, to effect it. (f)

(f) Mat. 22. 29, 30, &c.

Q. *Seeing (as you ſay,) all men are to riſe again from the dead. How comes the* **Reſurrection of the Body,** *to be here mentioned, as a peculiar priviledge of the Church?*

A. Becauſe the Reſurrection is only a priviledge to thoſe of Mankind, who are to ariſe to enjoy the happineſs of another World; thoſe, who are the Members of Jeſus Chriſt, and raiſed by his Spirit (g), and by vertue of his Reſurrection, (b) and to be *Conformed to his glorified Body* in Heaven; (i) and are therefore Emphatically called the *Children of the Reſurrection.* (k)

(g) Rom. 8. 11. (b) 1 Cor. 15. 22, 23. (i) Ph. 3. 21. (k) Luk. 20. 36.

Q. *Which is the* twelfth *and* laſt Article?

A. [I believe] **the life Everlaſting.**

Q. *What mean you by this* Life Everlaſting?

A. The enjoyment of all happineſs and glory, both in Soul and Body, for ever in Heaven; which conſiſts in perfect Communion with, and conformity to, God the *Fountain of Life,* (l) and Jeſus Chriſt the *Prince of Life,* (m) which bleſſed eſtate is therefore expreſſed by *Life,* becauſe Life is the moſt valuable enjoyment of humane Nature. (n)

(l) Pſ. 16. 11. 17. 15. 36. 9. (m) Act. 3. 15. 1 Theſ. 4. 17. (n) Job 2. 4.

Q. *Shall not all other Perſons after the Reſurrection live everlaſtingly? And if ſo, how is it, that* Everlaſting Life *is here mentioned alſo, as the peculiar priviledge of Saints?*

A. True indeed, (as this Word *Life*, imports the perpetual indissoluble Union of Soul and Body,) so all Men after the Resurection, shall live everlastingly: but as to the wicked, because this Life shall be led by them in continual Torments, Spiritual and Corporal, in a state of separation from God, and all Comforts, and in the society of Damned Spirits and men only: this estate (which is worse than not to be at all) (*o*) is called in the Scripture, by the Name of the *Second Death*: as directly contrary to that everlasting Life, which the godly enjoy. (*p*)

(*o*) Mat. 26. 24.
(*p*) Rev. 2. 11. 20. 14. Mat. 25. 41. 2 Thes. 1. 9

Lord's Day 21.

Q. *You said,* **That your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?**

A. **Ten.** (*Which for their comprehensive Brevity, are called,* ten words, *or the* Decalogue.) (*q*)

(*q*) Exod. 34. 28. in the Margin.

Q. **Which be they?**

A. **The same which God spake in the twentieth Chapter of** Exodus, **saying,**

I am the Lord thy God, which brought thee out of the Land of Egypt, **out of the House of Bondage.**

I. **Thou shalt have no other Gods, but me.**

II. **Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth Beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me: and shew mercy unto thousands, in them that love me and keep my Commandments.** III. **Thou,**

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the || seventh day and hallowed it.

|| *Heb.* Sabbath.

V. Honour thy Father, and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. *How did God deliver these* Commandments?

A. He first *spake* them from Heaven, *with a great voice*, in the hearing of all the People of *Israel*; and then *wrote* them with his own *Finger*, on *two Tables of Stone*; (r) and gave them to *Moses*, to be laid up in an Ark, or Chest, appointed for that purpose, to be kept in the Sanctuary. (s)

(r) Deut. 5. 22. Exod. 31. 18. 32. 16.

(s) Deut. 10. 2. 5.

Q. *God*

Q. *God gave* Moſes, *and the* Iſraelites *by him, many other Commandments or* Laws. *How do you call this Law, to diſtinguiſh it from the reſt?*

A. This Law of the ten Commandments, or words, is uſually called the natural, or moral Law, to difference it from the reſt of thoſe Laws; which were either Judicial, or Ceremonial. (*t*)

(*t*) Deut. 7. 11.

Q. *What* Law *was that which you call* Judicial?

A. A Law which ordered all matters concerning the Civil Government of that Nation; and was obligatory to none but that Nation only.

Q. *What* Law *was that which you call* Ceremonial?

A. A Law that ordered the Circumſtances of the Jewiſh Religion, and ſo obliged only that Church; and that only, till Chriſt by his Authority, put an end to it, and made it unlawful any longer to be uſed. (*u*)

(*u*) Gal. 5. 2.

Lord's Day 22.

Q. *Why call you the Law of the ten Commandments,* the natural Law?

A. Becauſe the ſubſtance of it is naturally planted in the Reaſon of all Mankind (*w*); ever ſince *Adam*, in whoſe heart it was written.

(*w*) Rom. 2. 14, 15.

Q. *Wherefore call you it* the Moral Law?

A. Becauſe its deſign is, to govern the moral Actions, or Manners of Men, by rules of Religion, Righteouſneſs, and Sobriety (*x*): and is therefore confirmed by the Goſpel, to ſtand in force to the end of the world. (*y*)

(*x*) Tit. 2. 12.

(*y*) Rom. 3. 31.

Q. *You ſay theſe* ten Commandments *or* words *which* God ſpake, *were afterwards written by God himſelf. Was there no other word of God written before that time?*

A. No. But the word of God, before the time of *Moſes*, was unwritten; being communicated

cated at *several times*, and in *divers manners*, to the chief Heads of holy Families; who were prophetically inſpired, and had the opportunity of delivering the Divine Will to their Poſterity, for divers Generations, by word of mouth, by reaſon of the long time that they uſually lived. (*r*)

(*r*) Gen. 18. 19. Luke 1. 70.

Q. *From* Moſes *his Time then, downwards, the word of God hath been delivered by* Writing. *Have we any authentick Writings of that kind, beſides this of the* ten Commandments, *and the reſt of the Books of* Moſes?

A. Yes; In the reſt of the Holy Scriptures; (which we call by that Name, becauſe they are written (*a*)) compiled into that Book, which is emphatically, and by way of eminency called the Book or Bible.

(*a*) Rom. 1. 2. Heb. 10. 7.

Q. *Who wrote the reſt of thoſe* Holy Scriptures *you mention?*

A. Several Holy Prophets and Prophetical Men, wrote the reſt of the Old Teſtament, by Gods Inſpiration, and Appointment. (*b*) And the New Teſtament, was by like Inſpiration, Penned by the Apoſtles of our Saviour, and other Apoſtolical Men: (*c*) Who atteſted the Truths delivered in thoſe Writings, by Miracles, (unqueſtioned in that Age wherein they were done, and therefore believed in all Ages of the World ſince:) and their Books, upon that Evidence, have been always received in the Church, as of Divine Authority.

(*b*) Hoſ. 8. 12. 2 Pet. 1. 20, 21. 2 Tim. 3. 16. (*c*) Joh. 14. 26. 16. 13, 13, 14.

Lord's Day 23.

Q. *So much upon the occaſion of Writing theſe* Commandments. *Now concerning the Senſe of them;*

What doſt thou chiefly learn by theſe Commandments?

A.

A. I learn two things: My duty towards God, and my duty towards my Neighbour.

Q. *You said, before, that these* Commandments *were written in two* Tables; *To which of these* two Tables *belongs your* duty towards God?

A. To the first Table, which contains the four first Commandments.

Q. *And to which* Table *belongs your* duty to your Neighbour?

A. To the second Table; which contains the six last Commandments.

Q. What is thy duty towards God, (*the Sum of the first Table?*)

A. My duty towards God, is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my Soul, and with all my strength: To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my Life.

Q. What is thy Duty towards thy Neighbour; (*the Sum of all the Commandments of the second Table?*)

A. My Duty towards my Neighbour, is to love him as my self; and to do to all Men, as I would they should do unto me. To Love, Honour, and Succour, my Father and Mother. To Honour, and Obey, the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly, and reverently, to all my Betters. To hurt no Body by Word or Deed. To be true and just in all my Dealing. To bear no malice nor hatred in my Heart. To keep my Hands from

from picking and ſtealing, and my Tongue from Evil ſpeaking, lying and ſlandering: To keep my Body in temperance, ſoberneſs, and chaſtity. Not to Covet, nor Deſire other Mens Goods; but to learn and labour truly to get mine own Living, and to do my Duty, in that State of Life unto which it ſhall pleaſe God to call me.

Q. *You ſay, that theſe Anſwers contain the things you* **chiefly learn** *from theſe Commandments; and thereby imply, that there be other things alſo contained under them. Let us therefore, take a more particular view of them. And firſt, are the firſt Words,* **I am the Lord thy God, which brought thee out of the Land of Egypt, out of the Houſe of Bondage;** *a part of any Commandment?*

A. No. They contain only a ſhort Preface to all the Commandments.

Q. *What doth this* Preface *to the Commandments contain?*

A. Two things.

1. The Titles of the Law-maker, with the Right he hath to give Man a Law; in theſe Words, **I am the Lord thy God.**

2. A ſpecial motive to perſwade Obedience thereunto, taken from the ſpecial Mercy of God to that People of the *Iſraelites*, then freſh in Memory. And ſo this motive is literally proper to them only: but in the ſpiritual and Myſtical Senſe, it layes a like, but (withal) a greater Obligation on us. It is contained in theſe Words, **That brought thee out of the Land of Egypt, out of the Houſe of Bondage.**

Q. *What is that* Spiritual *and* Myſtical *Senſe, which brings down this Motive to us?*

A. That the great Lord of Heaven and Earth, and

and our God by Baptismal Covenant, (*d*) hath by the Redemption wrought by our Lord Jesus Christ, brought us out of a worse Bondage, than the *Israelites* were in *Egypt*: to wit, that of Sin, (*e*) Satan, (*f*) and the fear of Eternal Death and Damnation. (*g*)

(*d*) Rom. 3. 29.
(*e*) Rom. 6. 17.
(*f*) 2 Tim. 2. 26.
(*g*) Heb. 2. 14, 15.

Q. *What Ground have we to apply this Consideration to this purpose, (the inducing us to obey the Law?)*

A. Because the Scriptures often urge Obedience to it, on this Motive. (*h*)

(*h*) Rom. 6. 18, 19. Heb. 8. 10. 12. Luk. 1. 74, 75.

Lord's Day 24.

Q. *Thus much concerning the* Preface. *Now, before we enter upon the particular view of the* Commandments *themselves; let me hear what general* Rules *there are chiefly to be observed, in the interpretation of them?*

A. Those Rules are chiefly five.

Q. *Which is the* first *of them?*

A. 1. The first Rule is, That the Law of God, who is a Spirit, (*i*) being (like him) Spiritual, (*k*) where it seems to command, or forbid, only outward Acts, is to be understood to reach the inward motions of the Spirit also. (*l*)

(*i*) Joh. 4. 24
(*k*) Rom. 7. 14.
(*l*) Mat. 5. 27, 28. 22. 37.

Q. *Which is the* second?

A. 2. That the Command being *exceeding broad*, (*m*) every Duty that is commanded, and every Sin that is forbidden, contains under it all the Degrees of each: together with whatsoever may conduce to the occasioning, causing, or other furtherance of it, so far as any of them are in our own power. (*n*)

(*m*) Psal. 119. 96.
(*n*) Mat. 5. 22. 32. 1 Thes. 5. 22. Rom. 14. 19.

Q. *Which is the* third?

A. 3. That (for the same Reason) all Commandments that are delivered Negatively, (that is, forbidding any Sin,) include the affirmative part

part alſo, (that is, require the contrary Duty:) (o) *and* all ſuch as affirmatively enjoyn any Duty, imply alſo the Negative part: that is, forbid the contrary Sin. (p)

Q. *Which is the* fourth?

A. 4. That where any Commandment concerneth Relations; there, though but one of them be named, yet the mutual Duty of the other proportionably, is likewiſe included. (q)

Q. *Which is the* fifth?

A. 5. That every Perſon is bound to be aſſiſtant, to all others to do thoſe things which they are obliged to equally with him, ſo far as lawfully he may: (r) and on the contrary, to prevent and hinder others from any things, in like ſort forbidden. (s)

(o) Eph. 4. 28.
(p) Mat. 4.10. Mar. 7. 10, 11.
(q) Eph. 6. 2. 4.
(r) Gen. 18.19. Joſ. 24. 15. 2 Cor. 1.24.
(s) Lev. 19.17. Ep. 5. 11.

Lord's Day 25.

Q. *Well now, (according to theſe Rules,) let us enquire into the particular meaning of each* Commandment. *Rehearſe me firſt,* the firſt Commandment *by it ſelf.*

A. **Thou ſhalt have no other Gods but me.**

Q. *The new Tranſlation of the Bible (more according to the Hebrew) reads the laſt clauſe,* **before me.** *What doth that Phraſe, of* **having no other Gods before God,** *import?*

A. The ſame thing (in ſubſtance) with, having no other Gods, but the true God: only with this ſpecial conſideration, intimated in the manner of expreſſing it, *That God ſeeth,* and taketh ſpecial notice how Mens Hearts ſtand affected to him, and his Worſhip: and is highly offended with the leaſt propenſions of the Heart to Idolatry, though never ſo ſecret, and undiſcernable by the Eyes of Men. (t)

(t) Deut. 12.30.29. 18.

Q. *What*

Q. *What is the* Affirmative *part of this* Commandment; *or what* Duties *doth it require of us?*

A. The knowing, (*u*) and acknowledging of the true God only; and the owning him for our God, (*w*) by all Acts of inward Worſhip eſpecially: (*x*) in a Degree anſwerable to his infinite perfections and excellences. (*y*) Particularly, in the higheſt Expreſſions of Faith, (*z*) Love, (*a*) Fear, (*b*) Thankfulneſs, (*c*) and Obedience. (*d*)

Q. *What is the* Negative *part, or what* Sins *are here forbidden?*

A. All Atheiſm, or denial of the divine Being: (*e*) and all that ſort of Idolatry, which ſets up any other Object of divine Worſhip, but the true God only. (*f*)

As alſo, all mean and unworthy Thoughts of God, (*g*) and Carriages anſwerable to ſuch Thoughts: (*h*) Particularly, the neglecting altogether, (*i*) or ſlight performance, of any part of the Worſhip that belongs to him, (*k*) eſpecially, the inward Worſhip, conſiſting in the particulars before mentioned. (*l*)

(*u*) Hoſ. 8. 2.
(*w*) Deut. 26. 17.
(*x*) Joh. 4. 24.
(*y*) Pſal. 29. 2.
(*z*) Prov. 3. 5.
(*a*) Mar. 12. 30.
(*b*) Mat. 10. 28.
(*c*) Pſ. 118. 28, 29.
(*d*) Act. 5. 29.
(*e*) Pſ. 14. 1
(*f*) Deut. 6. 14.
(*g*) Iſ. 10. 18. Pſal. 50. 21.
(*h*) Mal. 1. 14.
(*i*) Iſa. 43. 22.
(*k*) Mat. 15. 8.
(*l*) Heb. 3. 12. Joh. 5. 42. Pſal. 55. 19. Ro. 1. 21. Pſ. 81. 11.

Lord's Day 26.

Q. *Rehearſe the* ſecond Commandment.

A. **Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing** &c.

Q. *What means he by the Phraſe, of* **making a graven Image?** *Is it hereby unlawful, to make uſe of the Arts, of Caſting, Graving, or painting any* **Image?**

A. God means not, by this Commandment, to condemn theſe, or any the like Arts; nor the making or having ſuch Reſemblances for meer Civil Uſes: but the making of any thing by

by means of those Arts, or having it, with a Design of representing therein the divine Majesty, and an Intention of using it, as an Object or means of Religious Worship. (*m*)

Q. *What is meant by* **Bowing down to them, and Worshipping them?**

A. In these Words are forbidden, all Postures of Religious Worship whatsoever, bestowed upon such Objects. Whether such as naturally express our Devotion to the Deity: the most usual of which kind, are bowing the whole Body, or the Knees, and Prostration and falling flat to the Ground: (*n*) or such as by custom are appropriated to Idols. (*o*)

Q. *What understand you by that Attribute of* Jealous, *here given unto God?*

A. That God can no more bear the joyning any other Partner with him in Religious Worship, than a Jealous Husband can endure that another Man should be a sharer in his Marriage Bed. (*p*)

Q. *How understand you the* effect *of God's* Jealousie, *here mention'd, that he* **Visits the Iniquity of the Fathers, on the Children to the third and fourth Generation?**

A. God herein threatens, that the Guilt, and the severe punishment which he will inflict upon Idolaters (especially of all Sinners,) shall pursue their Posterity through divers Generations: except any of them, by notable Humiliation, and Reformation, cut off the entail. (*q*)

Q. *Why doth God, in this* Commandment, *express Idolaters, by the Phrase of such as* **hate him?**

A. Because, whatever Love they pretend to God, and that for that Reason chiefly they are willing to have an Image of him always to keep him in Remembrance; as Men are willing to

(*m*) Psal. 113.4. 5. 115.3,4. Isa.40.25. 46. 5.

(*n*) Psal. 95. 6. Jos. 7. 6.

(*o*) Num. 25. 2. 1 Kings 18.26. Hos 13. 2.

(*p*) Exod. 34.14,15.

(*q*) Eze. 18.14,15, 16, 17.

Q. *What is the* Affirmative *part of this* Commandment; *or what* Duties *doth it require of us?*

A. The knowing, (*u*) and acknowledging of the true God only; and the owning him for our God, (*w*) by all Acts of inward Worſhip eſpecially: (*x*) in a Degree anſwerable to his infinite perfections and excellences. (*y*) Particularly, in the higheſt Expreſſions of Faith, (*z*) Love, (*a*) Fear, (*b*) Thankfulneſs, (*c*) and Obedience. (*d*)

Q. *What is the* Negative *part, or what* Sins *are here forbidden?*

A. All Atheiſm, or denial of the divine Being: (*e*) and all that ſort of Idolatry, which ſets up any other Object of divine Worſhip, but the true God only. (*f*)

As alſo, all mean and unworthy Thoughts of God, (*g*) and Carriages anſwerable to ſuch Thoughts: (*h*) Particularly, the neglecting altogether, (*i*) or ſlight performance, of any part of the Worſhip that belongs to him, (*k*) eſpecially, the inward Worſhip, conſiſting in the particulars before mentioned. (*l*)

(*u*) Hoſ. 8. 2.
(*w*) Deut. 26. 17.
(*x*) Joh. 4. 24.
(*y*) Pſal. 29. 2.
(*z*) Prov. 3. 5.
(*a*) Mar. 12. 30.
(*b*) Mat. 10. 28.
(*c*) Pſ. 118. 28, 29.
(*d*) Act. 5. 29.
(*e*) Pſ. 14. 1
(*f*) Deut. 6. 14.
(*g*) Iſ. 10. 18. Pſal. 50. 21.
(*h*) Mal. 1. 14.
(*i*) Iſa. 43. 22.
(*k*) Mat. 15. 8.
(*l*) Heb. 3. 12. Joh. 5. 42. Pſal. 55. 19. Ro. 1. 21. Pſ. 81. 11.

Lord's Day 26.

Q. *Rehearſe the* ſecond Commandment.

A. **Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing** &c.

Q. *What means he by the Phraſe, of* **making a graven Image?** *Is it hereby unlawful, to make uſe of the Arts, of Caſting, Graving, or painting any* **Image?**

A. God means not, by this Commandment, to condemn theſe, or any the like Arts; nor the making or having ſuch Reſemblances for meer Civil Uſes: but the making of any thing by

by means of those Arts, or having it, with a Design of representing therein the divine Majesty, and an Intention of using it, as an Object or means of Religious Worship. (*m*)

Q. *What is meant by* **Bowing down to them, and Worshipping them?**

A. In these Words are forbidden, all Postures of Religious Worshp whatsoever, bestowed upon such Objects. Whether such as naturally express our Devotion to the Deity: the most usual of which kind, are bowing the whole Body, or the Knees, and Prostration and falling flat to the Ground: (*n*) or such as by custom are appropriated to Idols. (*o*)

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(*o*) Num. 25. 2. 1 Kings 18.26. Hos 13. 2.

(*p*) Exod. 34.14,15.

(*q*) Eze. 18.14,15, 16, 17.

have the Pictures of beloved Objects always by them for that end: yet the proper Import of that Action is but hatred of God. As the Wife, how much ſoever ſhe pretends to love her Husband, yet really hates him, if ſhe admit any other Man to his Bed. (r)

(r) Ez. 16. 45.

Q. *What obſerve you in the laſt clauſe,* **ſhewing Mercy to thouſands of them that love me, and keep my Commandments?**

A. That the Mercy of God, in the extenſion of it, far exceeds his ſeverity: (s) the latter being here extended only to four, but the former to a multitude of Generations, (t)

(s) Mic. 7. 18. (t) See alſo, Rom. 11. 28.

Lord's Day 27.

Q. *What (now) are the* Duties *required in the* Affirmative *part of this* Commandment?

(u) Luk. 4. 8. 1 Tim. 1. 17. (w) 1 Ch. 16. 29. Pſ. 150. 2. (x) Luk. 1. 6. Mat. 28. 20. 1 Cor. 11. 2. (y) Deut. 4. 2. (z) Pſal. 95. 6. Heb. 12. 28.

A. 1. The principal Duty here required, is, That we give all outward Religious Worſhip to the true God, as well as inward: (u) and that, ſo, as to expreſs the due Apprehenſions we have of his infinite and incomprehenſible Eſſence. (w)

2. And the Duties conſequent upon this, are,

1. That we obſerve all Religious Ordinances, of his Inſtitution and appointment. (x)

2. That we give him no other outward Worſhip, (for ſubſtance,) than what he himſelf, (who beſt knows what is agreeable to his own Nature,) enjoyns us. (y)

3. That we perform all ſuch Worſhip with due reverence. (z)

(a) Levit. 26. 1. (b) Col. 2. 18. 23. Rev. 22. 8, 9.

Q. *What contains the* Negative part *of this* Commandment? *or what* Sins *are here forbidden?*

A. 1. The giving external divine Worſhip to falſe Gods, or Idols, (a) or to Angels (b) or Dæmons,

Dæmons, the Souls of Men departed this Life. (*c*)

2. All groſs and diſparaging apprehenſions concerning the true God, when we worſhip him; eſpecially when (in conformity to thoſe apprehenſions) we ſet up any image to repreſent him, as the object of our worſhip; tho' we direct that worſhip through it, to God himſelf. (*d*)

3. The not giving God the external worſhip which he requires; (*e*) and the contempt, (*f*) neglect, (*g*) or ſlight and perfunctory performance of, or attendance on (*h*), any ordinances or Duties of Religion.

4. The worſhipping him in any falſe manner, taken up either from the tradition of others, (*i*) or our own ſuperſtitious fancies and imaginations. (*k*)

Q. *Are all* Ceremonies *of humane invention forbidden (by this Commandment) to be uſed in Gods worſhip?*

A. No. For God hath always allowed the Governours of his Church, to order the external circumſtances of his worſhip: And among thoſe, the Rites and Ceremonies where with it is to be performed: provided they be lawful for their matter (*l*), moderate for their number, (*m*) and in their uſe, tend to perſerve order (*n*) and decency, (*o*) and promote edification. (*p*)

And the obſervation of ſuch Ceremonies as theſe, when enjoyned, is not only not a ſin againſt this Commandment, but it is a duty implied therein.

(*c*) Pſal. 106. 28.
(*d*) Ex. 32. 8.
(*e*). Iſa. 43. 23, 24,
(*f*) Mal. 1. 7, 13.
(*g*) Heb. 10. 25.
(*h*) Eccleſ. 5. 1.
(*i*) Mat. 15. 8, 9.
(*k*) Pſal. 106. 39.
(*l*) Act. 4. 15. 1 Jo 3. 4.
(*m*) Act. 15. 10.
(*n*) 1 Cor. 14. 40.
(*o*) 1 Cor. 11. 13.
(*p*) Rom. 14. 19.

Lord's Day 28.

Q. *Repeat the* third Commandment.

A. **Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his Name in vain.**

(q) Deut. 28.58. Pſ. 68. 4.

Q. *What is here comprehended in the* Name of God?

A. Whatever it is, by which God is known to us, as we Men are each to other, by our Names.

(r) Exod. 34. 5, 6, 7.

And ſo it includes

(s) Pſal. 138. 2.

1. The Titles, or proper Names of God. (q)

2. His Properties, or Attributes. (r)

(t) Deut. 12. 5.

3. His word. (s)

(u) Pſal. 9. 16. 75. 1. Job 36. 24.

4. All his Ordinances, and Inſtitutions. (t)

5. And his notable and remarkable works. (u)

(w) Lev. 24. 15, 16.

Q. *What is meant by* taking *theſe* in vain?

(x) Ezek. 33. 30, 31. Jer. 23. 33

A. The uſing any of them, impiouſly, (w) ſcurrilouſly, (x) ſuperſtitiouſly, (y) or any other way unbecomingly. (z)

(y) 1 Sam. 4. 3.

Q. *What then are the* Sins *forbidden in* this Commandment?

(z) Mal. 1. 12, 13, 14.

A. 1. All ſuch uſage of any thing that is thus related to God. (a)

(a) Pſal. 139. 20.

2. All ſuch carriage in Men profeſſing Gods true Religion, as expoſeth his Name, and its doctrine, to reproach. (b)

(b) Jer. 7. 9, 10.

3. And, laſtly, in a more ſpecial manner, the abuſe of his Holy Name, by falſe, (c) raſh, (d) or vain (e) ſwearing.

(c) Zech. 8. 17.

Q. *What are the contrary* Duties *herein required?*

(d) Mark. 6. 23.

A. 1. The thinking, ſpeaking of, or otherwiſe uſing, with due honour and reverence, all things that bear relation to God. (f)

(e) Mat. 5. 34. 37.

2. Crediting his Religion, and its Doctrine, with an Holy Life. (g)

(f) Pſal. 111. 9.

3. And eſpecially, uſing great care and caution in the matter of Oaths: (h) That we take none but lawful ones, (i) and in ſuch manner as we ought; (k) and when we have taken any ſuch, that we religiouſly keep them. (l)

(g) 1 Tim. 6. 1.

(h) Eccleſ. 9. 2. (i) Deut. 6. 13. (k) Jer. 4. 2. (l) Pſal. 15. 4.

Q. *Wha*

Q. *What is the force of the* Reaſon *annexed to* this Commandment?

A. It importeth more than it ſeems to expreſs: to wit, that God will look on him, that offends againſt this Commandment, as guilty of an hainous crime, (*m*) and be ſure, without repentance proportionable, to puniſh him ſeverely; either here, or hereafter. (*n*)

(*m*) 2 Kin. 2. 9.
(*n*) Mal. 2. 2. 3. 5.

Lord's Day 29.

Q. *Which is the* fourth Commandment?

A. **Remember that thou keep Holy the Sabbath day,** &c.

Q. *What is meant by this* Sabbath day, *that is thus to be kept?*

A. As this Commandment was given to the *Iſraelites*, it means the Seventh day, in order, (that is, *Saturday*, as we call it) in every week: which day was appointed to them for a Sabbath; that is, a *day of ſolemn reſt.*

Q. *How then cometh* this Commandment *to concern us that are not Iſraelites? Or doth it at all concern us?*

A. Yes, It doth concern us, (as to the ſubſtance of it,) alſo. And that upon this account. Our Saviour, having, as *Lord of the Sabbath* (*o*), aboliſhed the Jewiſh Sabbath (*p*); and the general Reaſon of the Commandment requiring one day in ſeven to be allotted to Gods ſpecial Service, according to the proportion himſelf aſſigned from the very Creation (*q*): his Apoſtles, (who acted by his Commiſſion in ordering all the affairs of Gods worſhip in the Goſpel-Church, (*r*)) firſt began, and after them, the Univerſal Church continued, the change of that day, to the firſt of every week, in memory of our Lords Reſurrection, (*s*) and called it the *Lords day*; which is now the *Chriſtian Sabbath.* (*t*)

(*o*) Mar. 2. 28.
(*p*) Col. 2. 16.
(*q*) Gen. 2. 2, 3.
(*r*) Mat. 28. 20.
(*s*) Joh. 20. 19. 26. Act. 20. 7. 1 Cor. 16. 1, 2.
(*t*) Rev. 1. 10.

Q. *What are the* Duties *required in* this Commandment?

A. That we reſt from all worldly buſineſs and employments, on that day, and ſpend the whole time, in ſuch Actions as belong to a religious Feaſt.

Q. *What* Actions *are thoſe?*

A. 1. All acts (eſpecially) of ſolemn and publick Devotion. To wit, Prayers, Preaching, and hearing Gods Word, ſinging of Pſalms, adminiſtring and receiving the Holy Sacraments: and all ſuch others in private, as conduce to the better performance of theſe. (*u*)

2. All exerciſes of Charity. (*w*)

3. And all theſe muſt be farther heightened, by thankful Meditation on the works of Creation, and Redemption. (*x*)

Q. *What are the* Sins *forbidden therein?*

A. 1. The neglect of any of the duties belonging to ſuch an Holy Day (*y*), or performing them with wearineſs and grudging. (*z*)

2. And the breaking the reſt of that day, by any of the works of our callings (*a*), or any others: But ſuch only, as are of neceſſity, (under which alſo are included thoſe of Decency,) and ſuch as relate to Piety, and charity. (*b*)

(*u*) Act. 13.44.16. 13. 20. 7.
(*w*) 1 Cor. 16. 1, 2.
(*x*) Pſ. 92. Tit. &c.
(*y*) Ezek. 22. 8.
(*z*) Iſa. 58. 13. Amos 8.5.
(*a*) Levit. 26. 35. Neh. 13. 17.
(*b*) Mat. 12.5. Luk. 6. 1, 9. 14. 5.

Lord's day 30.

Q. *What are the* Reaſons *annexed to* this Commandment?

A. They are two.

1. That allowing God one weekly day for his ſolemn Service is but equal; ſeeing he hath allowed us ſix for our own imployments.

2. That God himſelf having given man an example of reſting on that Day, by his reſting, that is, ceaſing on it from his works of Creation; took occaſion from thence to ſanctify it, that is, ſeparate it to himſelf, and annex a bleſſing

bleſſing to the religious obſervers of his Sabbath.

Q. *To whom is the ſpecial charge, of ſeeing this day duly obſerved, aſſigned by this* Commandment?

A. As to every perſon for his own particular: ſo alſo, to all publick Magiſtrates, Maſters of Families, and other Perſons in any ſort of Government; to oblige all under their Authority thereunto. (*c*)

(*c*) Neh. 13. 15. 17. Deut. 5. 14.

Q. *We have gone through the* firſt Table. *Tell me now what is the ſumm of the* ſix Commandments *of the* ſecond Table?

A. **That we love our Neighbours as our ſelves: and do to others that and only that, which we,** (lawfully and reaſonably) **expect they ſhould do to us.** (*d*)

(*d*) Mat. 7. 12. 22. 39. Rom. 13. 10.

Q. *Who* (*in the ſenſe of theſe Commandments*) *is our* Neighbour?

A. Any one, whoſoever is partaker of the ſame humane nature with our ſelves: though he be a Foreigner, and Enemy to us, or one of a different, yea contrary Religion to ours. (*e*)

(*e*) Luk. 10. 33, 36, 37.

Q. *How muſt we underſtand this obligation of* **loving our Neighbour as our ſelves**? *Muſt we love every Man or Woman elſe,* equally *with our ſelves*?

A. No: But as truly, and ſincerely, as our ſelves: and we muſt ſhew our love to them, in all thoſe kinds of Acts, wherein we are wont to ſhew our love to our ſelves. (*f*)

(*f*) Rom. 12. 9.

Lord's day 31.

Q. *Which is the* fifth Commandment, (*the firſt of the* ſecond Table?)

A. **Honour thy Father and thy Mother,** &c.

Q. *What is the General deſign of* this Commandment?

A. To eſtabliſh and maintain Government,

both in the World, and in the Church; by fixing the mutual duties of Superiours, and Inferiours, of all sorts, and sizes. (*g*)

(*g*) Rom. 13. 1. Heb. 13. 17.

Q. *What* Superiours *are those whom* this Commandment *comprehends under the Name of* Father, and Mother?

A. Not only natural Parents, and other superiours in Families: But also, all that are in Authority in Church or State: together with all who in respect of Age, Gifts, Quality, or Civility, have any sort of preeminence above others.

Q. *Who are the* Inferiors *therein comprehended?*

A. Not only natural Children, and other subordinate Members of every Family: but also all that are under Government in Church or State: And also all those, who converse with such, as have a preeminence in Age, Gifts, Quality, or on any any other civil account, before themselves.

(*h*) Eph. 6. 1, 2 Heb. 12. 9. Ephes. 5. 22. 6. 5. Rom. 13, 1. 1 Pet. 2. 13, 14. 1 Thes. 5. 12. Lev. 19. 32. Rom. 12. 10.

Q. *What is the* Duty *here required from these* Inferiours *to their* Superiours?

A. In general, the Law expresseth it by one word, **Honour**: which yet must be understood, (suitably to their several Relations and degrees of subjection,) to include such Proportions of Love, Fear, Reverence, Obedience, and other Assistance, as those Relations and degrees require. (*h*)

(*i*) Eph. 6. 4, 9. Col. 3. 19. 2 Sam. 23. 3. 1 Pet. 5. 2, 3. 1 Thes. 2. 7 Rom. 12. 10.

Q. *What is the reciprocal* Duty *of* Superiors *to* Inferiors?

A. The demeaning themselves so, as to deserve that Honour; by imploying their Authority and Eminency for their good, in all the Acts of just and prudent Government and influence; joyned with a vertuous Example, and courteous and affable Demeanour. (*i*)

Q. *What are the* Sins *forbidden in* this Commandment?

A. The neglect of any of these relative Duties, and

and the vices contrary to them, in each Relation.

Q. *What is the import of the latter clauſe of* this Commandment.

A. Thoſe words, **that thy days may be long in the Land which the Lord thy God giveth thee**: (by the Apoſtles Interpretation,) (*k*) have the force of a Promiſe, that God will, (ſo far as he ſees expedient,) beſtow long life, and proſperity, on ſuch as keep this Commandment, (*l*) which promiſe alſo, includes a threatning of a contrary import, to thoſe that break it. (*m*)

Lord's day 32.

Q. *Which is the* ſixth Commandment?

A. **Thou ſhalt not kill,** or **Thou ſhalt do no murder.**

Q. *What are the* Duties *required in* this Commandment?

A. It requires all due care, in all Perſons, to preſerve their own, (*n*) and others (*o*) lives: and to nouriſh in themſelves, thoſe inward affections and gracious diſpoſitions, that tend thereunto. (*p*)

Q. *What are the* Sins *forbidden in* this Commandment?

A. All actual Murder, committed either on our ſelves, (*q*) or others; (*r*) and whatever, thoughts, words, or actions, tending thereunto.

2. Together with all outragious Paſſions, or vicious Diſpoſitions of any kind, which occaſion or encline Men to the Commiſſion of this foul ſin. (*ſ*)

Q. *Is it in no caſe lawful to take away anothers Life?*

A. It is only Lawful in three caſes.

1. In the way of publick Juſtice, for capital Offences. (*t*)

2. In lawful War, and in heat of Battle. (*u*)

3. And

(*k*) Eph. 6. 2. (*l*) Deut. 5. 16. (*m*) Prov. 30. 17. 17. 11. (*n*) Eph. 5. 28, 29. (*o*) Job 29. 13. (*p*) Rom. 13. 10. Col. 2. 12, 13. 1 Pet. 3. 8. Eph. 4. 26. Rom. 12. 17. (*q*) Act. 16. 28. (*r*) Gen. 9. 6. Mat. 5. 25. (*ſ*) 1 Joh. 3. 15. Gal. 5. 15. (*t*) Num. 35. 31. (*u*) 1 Sam. 25. 28. Pſal. 144. 1

(w) Exod. 22. 2, 3. (x) 1 Theſ. 4. 4. Gen. 39. 10. (y) Gen. 39. 8, 9. (z) 1 Cor. 7. 2, 9. Heb. 13. 4. 1 Pet. 3. 2. (a) Job 31. 1. (b) Col. 4. 6. (c) 1 Pet. 3. 2. (d) 1 Tim. 2. 9. (e) Jer. 5. 8. (f) 2 Sam. 13. 12. (g) Gal. 5. 19. Col. 3. 5. (h) 2 Pet. 2. 14. Mat. 5. 27, 28. (i) Eph. 5. 4 (k) Iſa. 3. 16 (l) Prov. 7. 10.

3. And for our own neceſſary defence; when the danger of our own lives is otherwiſe unavoidable. (w)

Q. *Which is the* ſeventh Commandment?

A. **Thou ſhalt not commit Adultery.**

Q. *What* Duties *are required in* this Commandment?

A. 1. The living chaſtly our ſelves; (x) and preſerving (as much as in us lies) the chaſtity of all others: (y) whether in ſingle Eſtate, or Matrimony. (z)

2. And the ordering of our thoughts, looks, (a) Speeches, (b) Geſtures, Behaviour, (c) and Apparrel, (d) ſo, as may moſt promote it.

Q. *And what are the* Sins *here forbidden?*

A. All ſorts of laſciviouſneſs, wantonneſs, or fleſhly uncleanneſs; by which our own bodies, or the bodies of others (whether married, (e) or ſingle Perſons,) (f) are any way defiled. (g)

2. All Thoughts, Looks, (h) Speeches, (i) Geſtures, (k) Apparel, (l) and Behaviour, (m) that tend to the begetting or exciting of filthy inclinations, either in our ſelves, or others.

Lord's day 33.

Q. *Which is the* eighth Commandment?

A. **Thou ſhalt not Steal.**

Q. *What* duties *are required in* this Commandment?

A. Induſtry, and Diligence in a lawful Calling (n) Juſtice, and Honeſty in our bargains and contracts, (o) paying all men their dues, (p) helping others, (wherein we may,) to live by honeſt induſtry, (q) and relieving them, when they cannot do ſo. (r)

(m) Gen. 39. 12. (n) Eph. 4. 28. 2 Theſ. 3. 12. (o) Lev. 19. 26. (p) Rom. 13. 7. (q) Phil. 2. 4. (r) Lev. 25. 35.

Q. *What*

Q. *What are the* Sins *forbidden therein?*

A. All idle, and diſorderly living, without any lawful imployment, (*ſ*) and negligence in ſuch an imployment when we have it, (*t*) all unlawful or unjuſt ways of gain, either in bargains, or otherwiſe, (*u*) eſpecially by Theft, or Robbery; ‖ with-holding from any one his dues, (*w*) oppreſſing others, eſpecially the induſtrious Poor, that they cannot live by us, (*x*) and being too cloſe handed in Acts of Charity. (*y*)

Q. *Rehearſe the* ninth Commandment?

A. **Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.**

Q. *What* Duties *doth* this Commandment *require?*

A. It requireth ſincerity and truth in our Hearts, (*z*) Words, (*a*) and Dealings; (*b*) eſpecially, when our Neighbours Life, Eſtate, or good Name, is any way concerned in our Teſtimony (*c*)

Q. *And what* Sins *are here forbidden?*

A. All Hypocriſie, (*d*) Diſſimulation, (*e*) and Lying, (*f*) eſpecially, when the Lives, Eſtates, or good Names of others, are any ways damnaged, or endangered to be damnaged, by Slander, (*g*) or falſe Teſtimony. (*h*)

Q. *Which is the* tenth Commandment?

A. **Thou ſhalt not Covet, &c.**

Q. *What* Duties *are required in this* Commandment?

A. This Commandment eſtabliſheth every Man's Propriety in whatſoever belongs to him; (*i*) and enjoyns all others quietly to ſuffer him to enjoy it; being diſpoſed thereto, by a contented frame of Spirit, in that condition which God by his Providence allots them, (*k*) and a due

(*ſ*) 2 Theſ. 3. 11. (*t*) Pro. 18. 9. (*u*) 1 Theſ. 4. 6. ‖ 1 Cor. 6. 10. (*w*) Prov. 3. 27. (*x*) Pſal. 12. 5. Iſa. 5. 8. (*y*) 1 Joh. 3. 17. (*z*) Pſal. 51. 6. (*a*) Zech. 8. 16. (*b*) Pro. 12. 22. (*c*) Prov. 14. 5, 25. 1 Sam. 19. 4. (*d*) 1 Pet. 2. 1. (*e*) Rom. 12. 9. (*f*) Col. 3. 9. (*g*) Jer. 9. 4 (*h*) Pro. 19. 5. Deut. 19. 18, 19, 21.

(*i*) Acts 5. 4. (*k*) 1 Tim. 6. 6. 8.

moderation

(l) Heb. 13. 5.
(m) Jam. 1. 14.
(n) 1 King. 21. 4. Hester 5. 13.
(o) Hab. 2. 5. 9.

moderation of all desires after more. (l)

Q. *And what doth it* forbid?

A. The greedy Lusts of Mens Hearts, (the spawn of Original Corruption) (m) which makes them apt to be discontented with their own Condition, (n) and desirous to break in upon the propriety of others to amend it. (o)

Lord's day 34.

Q. *You have now gone through the* Commandments, *and see what a large Compass they have, you are therefore (in the next place,) to consider, how far you are able to perform the Promise of your* Godfathers *and* Godmothers *for you, and which you also have ratifyed by your own consent. What, therefore, do you understand your self to be obliged to, by that part of your Promise, which engageth you to* **keep Gods Commandments, and walk in the same all the days of your Life?**

(p) Rom. 3. 23. Jam. 3. 2.
(q) Heb. 4. 15.

A. I do not take my self to be obliged thereby to a perfect unsinning Obedience, or legal Perfection; that is, such as the Law (considered in its own nature) requires: For no man ever performed, or can perform that, (p) but the Lord Jesus only. (q)

(r) Ps. 119. 6.
(s) Ps. 119. 48.
(t) Ps. 119. 11.
(u) Ps. 19. 11, 12. Rom. 7. 24, 25.

Q. *To what, then, doth that* Promise *bind you?*

A. To a sincere, hearty, and constant desire, (r) joyned with answerable endeavours, (s) to practise to the utmost of my power, all known Duties, and avoid all known Sins; (t) and continually to repent of, beg Gods pardon for, and labour the more earnestly to amend, all those evils, which (notwithstanding all my former resolutions and endeavours) through humane Frailty, I fall into. (u)

Q. *But the Scripture requires* Perfection *in us; doth it not? How then can you expect God will accept*

cept your Obedience accompanied with ſo many Imperfections?

A. Yes, I am aſſured, that through the merit and mediation of Jeſus Chriſt for me, God will accept this as my Evangelical Perfection, it being that which the Goſpel-Covenant admits for ſuch; and of his infinite Grace will reward accordingly. (*w*)

Q. **My good Child, know this that thou art not able to do** (even) **theſe things of thy ſelf; nor** (even thus) **to walk in the Commandments of God, and to ſerve him without his ſpecial Grace: which** (therefore) **thou muſt learn at all times to call for by diligent Prayer.** *What (therefore) is* Prayer?

A. Prayer is an Act of religious Worſhip, wherein we preſent our hearty deſires to God, (*x*) for ſuch things as we want, (*y*) and ſuch as are agreeable to his Will to give; (*z*) with expectation of his gracious Anſwer, (*a*) in the name, and for the ſake, of Jeſus Chriſt alone. (*b*)

Q. *How many* Parts *are there of* Prayer?

A. Prayer (in its general Compaſs) comprehends *Three* Parts: Confeſſion, (*c*) Petition, and Thanksgiving. (*d*) Of which, *Confeſſion* and *Thanksgiving*, are not ſo properly ſuch, as *Petition*; but are annexed thereunto, as thoſe which render the Requeſts we make therein more acceptable to God, and ſucceſsful to us. And each of thoſe Parts, in particular Prayers, may be ſtraitened or enlarged, according to the occaſion.

Lord's Day 35.

Q. *How is* Prayer *diſtinguiſhed in reference to the expreſſion thereof?*

A. Into Prayer Mental, or that of the heart alone; (*e*) and vocal, which is, the uttering the deſires of the heart by words. (*f*)

Q. *How*

(*w*) Rom. 7.25 Compared with Chap. 8.1 Phil. 3.12, 13, 14, 15.

(*x*) Pſal. 62.8. Pſ. 102. title.

(*y*) Heb. 4. 16.

(*z*) 1 Joh. 5. 14.

(*a*) Jam. 1. 5. 6.

(*b*) Jo. 14. 13. 14.

(*c*) Dan. 9. 4.

(*d*) Phil. 4. 6.

(*e*) 1 Sam. 1. 13.

(*f*) Hoſ. 14. 2. Act. 4. 24.

Q. *How many ſorts of* Vocal Prayer *are there?*

A. Two: 1. That which conſiſts of free and unlimited expreſſions, according to every ones own choice: which moſt fitly ſutes private Prayer in our Cloſets, as moſt agreeing to our emergent Occaſions. (*g*)

(*g*) 2 Sam. 7. 18.

2. And that which is limited by a Form of Words; which is moſt proper for publick Worſhip, ordinarily; as that which is to reſpect the known general Neceſſities of all Chriſtians, (*h*) and ſo compoſed, as all may ſay, *Amen* to it.

(*h*) Luke 11. 1. 1 Cor. 14. 16.

Q. *What Scripture-warrant is there, for confining our* Prayers *to a* Form *of Words, at any time?*

A. That we have divers ſuch Forms of publick Devotion, Recorded in Scripture: (*i*) and eſpecially that excellent One, which our Saviour compoſed for his Diſciples, not only as a perfect Pattern of Prayer; but alſo as a Form, to be uſed continually in his Church. (*k*)

(*i*) Num. 6. 23. 10. 35. & Pſ. 68. 1. compared.

(*k*) Mat. 6. 9. & Luk. 11. 2. compared.

Q. **Let me hear, therefore, if thou canſt ſay the Lord's Prayer?**

A. **Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt Us. And lead Us not into Tentation. But deliver Us from Evil.** *Amen.*

Q. *This* Prayer *is here recited according to the briefer Account of St.* Luke; *What is there more belonging to it, according to the larger Copy of St.* Matthew?

A. A Doxology in the end thereof, in theſe Words. **For thine is the Kingdom, the Power, and the Glory, for Ever,** *Amen.*

Q. *What* Parts *is the entire* Prayer *compoſed of?*

A. Of theſe three. 1. A

1. A ſolemn *Preface* to the *Divine Majeſty*.
2. Six Comprehenſive Petitions, containing all things to be Prayed for by Us.
3. A Concluſion, which is called a Doxology, as containing Praiſes and Thankful acknowledgments to God.

Q. *In what Words is the* Preface *contained?*

A. In theſe, **Our Father which art in Heaven.**

Q. *Why do we here Addreſs our ſelves to* God, *by the Name of* **Father?**

A. 1. To expreſs the Holy Confidence wherewith we are to apply our ſelves to God, as Children to a Father; whom that Relation inclines to a ready willingneſs to relieve Us. *(l)*

2. And withal, to intimate to Us two things.

1. That we are to have an Eye to Chriſt in all our Prayers, through whom only God becomes a Father to us. *(m)*

2. As alſo that we ought to have the dutiful Affections of Children to God, whom in our Prayers we ſo conſtantly Addreſs our ſelves to, under that Relation. *(n)*

(*l*) Rom. 8. 15. Mat. 7. 11.

(*m*) Eph. 3. 14.

(*n*) Eph. 5. 1.

Lord's Day 36.

Q. *Why are we taught to ſay,* **Our Father,** *not,* **My Father?**

A. 1. To mind us, that we are to be in perfect Charity with all our Brethren, when we Pray: ſo as to Pray for them, and to be ready alſo to Pray with them, as to our common Father.

2. As alſo, (becauſe this Prayer was penned by our Saviour for a publick Form) it is compoſed ſo, that all Chriſtians may joyn in it.

Q. *Why do we direct our Prayers to God, as in* Heaven, *ſeeing he is every where; and the Heaven of Heavens cannot contain him?*

1 King. 8. 27.

A. Becauſe

A. Becauſe, though he be every where, (and ſo not comprehended in any place; no, not in the vaſt Compaſs of Heaven it ſelf,) as to his Eſſence; yet **Heaven** is the Principal Seat of His Majeſty, (*o*) whence he expects from us, poor Earth-worms on his Footſtool, all due Reverence, when we Addreſs our ſelves to him. (*p*)

(*o*) Iſa. 66. 1.
(*p*) Eccleſ. 5. 2.

As alſo, to mind us, that he is equally near to every one of his Petitioners, (*q*) as Heaven is at equal diſtance from all parts of the Earth.

(*q*) Act. 17. 27.

Q. *How are the* Petitions *ordered in this Prayer?*

A. In the moſt natural, and proper Order (*r*). That is, ſo, as that the three which relate to God's Glory, are preferred to the firſt place, before thoſe which relate to our Needs.

(*r*) Mat. 6. 33.

Q. *Of the* Three, *which relate to* God's Glory, *which is the* Firſt?

A. **Hallowed be thy Name?**

Q. *What Pray we for, in this* Petition?

A. We ask herein, (ſuppoſing that God in all things is to be glorified,) (*ſ*) that he, and whatever belongs to him, may by us, and all men, (*t*) be acknowledged, and honoured as infinitely holy: (*u*) and that all things may be removed, which obſtruct or hinder, the honor and glory, that is due to his Name. (*w*)

(*ſ*) 1 Pet. 4. 11.
(*t*) Pſ. 57. 5. 11.
(*u*) Iſa. 6. 3.
(*w*) Pſal. 79. 6.

Q. *Which is the* Second?

A. **Thy Kingdom come.**

(*x*) Pſal. 67, 2. 3, 4.

Q. *What beg we in this* Petition?

A. We beg, that God's Sovereign Authority may be acknowledged in all the World, and his Laws obeyed; (*x*) that his Kingdom of Grace may be propagated, by the Converſion of *Jews*, *Turks*, and other *Infidels*; (*y*) and in the Church, promoted and preſerved; (*z*) that we, in particular, may be, and continue to be, his true Subjects; (*a*) that his Kingdom of Glory may be haſtned; (*b*)

(*y*) Rom. 10. 1. Pſal. 2. 8.
(*z*) 2 Theſ. 1. 11. 12. Pſal. 28. 9.
(*a*) Pſ. 119. 36, 80.

haſtned; (b) and laſtly, that the Power of Sin, Satan, and whatſoever is contrary to his Kingdom in any ſort, may be aboliſhed. (c)

(b) Rev. 22. 20.
(c) Rom. 16. 20. 1 Joh. 3. 8.

Lord's Day 37.

Q. *Which is the third* Petition?

A. **Thy Will be done in Earth, as it is in Heaven.**

Q. *What doth this* Petition *contain*?

A. It contains two Requeſts concerning the fulfilling of God's Will.

1. Concerning the thing it ſelf; **That it may be done in Earth.**
2. Concerning the manner of doing it; **That it may be done here, as it is in Heaven.**

Q. *Of how many kinds is the* Will *of* God?

A. It is twofold, containing

1. His Secret Will, which he Wills in himſelf.
2. His Revealed Will, which he makes known to Us.

Q. *What Pray we for here in reference to his* Secret Will?

A. That all things may be ordered according to his, not our Pleaſure: (d) and that he will give us Grace (without enquiring into it too curiouſly before hand, (e)) to ſubmit to it, (whatever it be,) when 'tis declared by the event, quietly and contentedly. (f)

(d) Luk. 22. 42.
(e) Deut. 29. 29.
(f) Mat. 26. 42. Act. 21. 14.

Q. *What Pray we for, in reference to his* Revealed Will?

A. That God will teach us, to underſtand our Duty therein contained clearly; (g) and give us his Grace, actually to perform, (h) without diſputing and murmuring, (i) whatever we underſtand thereof.

(g) Pſ. 119. 18.
(h) Pſ. 143. 10.
(i) Phil. 2. 14.

Q. *As to the* manner *of performing this* Will, *or doing our duty in reference to it: What mean we when we pray, that it* **May be done in Earth, as in Heaven?**

A. That our Submiſſion and Obedience may be ſuch, for the manner, as that of the Heavenly inhabitants is: who approve the will of God in all things, (and for their own parts) obey it readily, faithfully and conſtantly. (*k*)

(*k*) Pſal. 103. 20. Dan. 9. 21. Gen. 28. 12.

Lord's Day 38.

Q. *You have gone through the* three Petitions *which refer to* Gods Glory. *Which is the* firſt *of the other* three, *which contain our needs*; (*the fourth Petition of this Prayer?*)

A. **Give us this day our daily bread.**

Q. *What do we here mean by bread?*

A. All ſuch things as are neceſſary, for the daily ſupport of our lives; (*l*) together with the continuation of life it ſelf, by the uſe of them. (*m*)

(*l*) Pſal. 37. 25. (*m*) Pſal. 119. 17.

Q. *Why do we call this* bread *we pray for,* **Our bread?**

A. To intimate, that we deſire not any thing of that nature, but that which we come honeſtly by; and therefore may warrantably call it our own. (*n*)

(*n*) 2 Theſ. 3. 12.

Q. *Being reſolv'd to get our* own bread *by honeſt induſtry, why pray we to God to give it us?*

A. We herein acknowledg, that it is from him, that we have power to get it our ſelves, (*o*) and that, when we have done ſo, it will do us no good without his bleſſing. (*p*)

(*o*) Deut. 8. 18. (*p*) Luk. 12. 15. Pr. 10. 22. Deut. 28. 5. Mat. 4. 4

Q. *Why ſay we our* **daily** *bread? what means that expreſſion?*

A. We mean thereby, that which is ſutable to our occaſions, and ſufficient for our conſtant and daily neceſſities. (*q*)

(*q*) Prov. 30. 8.

Q. *Why*

Q. *Why ſay we, Give us,* **this day**, *that bread?*

A. We herein acknowledg, our daily dependance on Gods Providence, whatever ſtock we have before-hand of our own: and our contentedneſs with every days preſent neceſſaries, without being too ſolicitouſly and diſtruſtfully careful for to morrow. (r)

Q. *What is the ſumm, then of this Petition?*

A. We pray therein for our ſelves and others, that we and they may want none of the *things pertaining to life and godlineſs,* (s) and that we may have a daily competent ſupply of them, according to our daily neceſſities; in what proportion God ſees fit; and in an honeſt way, with Gods bleſſing thereon; and enjoy what he ſo allows us, with a thankful and contented mind. (t)

Lords Day 39.

Q. *Which is the* ſecond Petition *concerning our* wants?

A. **And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.** Or *(according to St.* Matthew, (u) *in our laſt Tranſlation)* **our debts, as we forgive our debtors**: and *(in St.* Luke) **our ſins, for we alſo forgive every one that is indebted to us?** (w)

Q. *What* parts *obſerve you in this* Petition?

A. Two { 1. The Petition it ſelf:
2. The Motive or Argument, with which it is to be enforced.

Q. *What do we beg of God in this* Petition?

A. That ſeeing we daily offend God, forfeiting thereby all his mercies and favours, and incurring his juſt diſpleaſure: he will graciouſly for Chriſts ſake, diſcharge us from that vaſt debt, which he by his ſatisfaction hath paid for us, both here and hereafter: and reſtore us again to his favour. (x)

(r) Mat. 6. 34.
(s) 2 Pet. 1. 3.
(t) Pro. 30. 8, 9. 1 Tim. 6. 8.
(u) Mat. 6. 12.
(w) Luk. 11. 4.
(x) Pſ. 130. 3, 4. Eph. 1. 6, 7. 4. 32.

Q. *What is the import of the* Argument *or Motive, which we back this Petition withal?*

A. It contains two things.

1. A profession, in the presence of God, of our charitable disposition to others; without which we are told by God himself, that he will not forgive us. (y)

(y) Mark 11.25,26.

2. An encouragement to our **Faith**, if we find our selves so disposed toward others; concerning the success of this Petition with God. Seeing if we, who are of hasty and revengeful dispositions naturally, can yet by Gods Grace, remit offences to them who offend us: God who is slow to Anger, and plenteous in Mercy, (z) will be much more ready, upon our Repentance, to forgive us ours against him. (a)

(z) Psal. 103. 8.

(a) Luk. 11. 4.

Q. *In what sence are we bound*, to forgive every one that is indebted to us, (*in St.* Lukes *Expression of this clause,*) *so as we may not expect pardon from God, except we do so?*

A. No man is hereby obliged not to crave and sue for just debts of those that are his debtors, and able to pay. But where there is a real disability in them to satisfie, Charity obliges us being so desired to forbear them, till they be able; and if they never be, to make reasonable abatements to them, or forgive them altogether, (b) as their and our circumstances require.

(b) Mat. 18.33,35.

Lord's Day 40.

Q. *Which is the* last Petition?

A. **And lead us not into tentation: but deliver us from Evil.**

Q. *What desire you of God in this* Petition?

A. That seeing, though God often forgive us our Sins, yet we are apt continually, through tentations, to offend anew; God will either keep us from such Tentations, as endanger us to Sin;

Sin; (c) or preſerve us, that we be not over-come by them. (d)

Q. *What are thoſe* Tentations *that thus endanger us, and againſt which we pray in this* Petition?

A. We mean, by this word, *Tentation*, either ſuch occaſions and inducements to ſin, as the circumſtances whereinto we are caſt by Providence, offer to us: (e) or whatever provocations to Sin we are expoſed to, by the ſuggeſtions of Satan, (f) or the corrupt inclinations of our own hearts. (g)

Q. *Why do we pray to God, not to lead us into ſuch* Tentations; *ſeeing the Scripture telleth us, that*, he tempeth no man? ‖

A. Becauſe, as no ſuch occaſional Tentations could occur to us without his permiſſive Providence; ſo, when they do ſo occur, we cannot avoid the being endangered by them, without the ſpecial aſſiſtance of his Grace. And in both theſe ſenſes, he is ſaid, to lead into Tentation, when by his Providence he expoſeth us to Tentation, (h) and does not aſſiſt us by his Grace to reſiſt it, but leaves us to grapple with it of our ſelves. (i)

Q. *What mean you when you pray*, **deliver us from Evil?**

A. That which is directly contrary to leading into Tentation, which in the former clauſe we pray againſt; and it imports a powerful aſſiſtance of Gods Grace, to reſcue us from the dangers we are thereby expoſed to.

Q. *What is the* Evil *we here pray to be delivered from?*

A. Either the Devil, who is Emphatically the Evil one, who lays Snares for us by Tentation: (k) or, the evil effects of Tentation it ſelf, that is, Sin, and the puniſhment that attends upon it, here and hereafter. (l)

(c) Mat. 26. 41.
(d) 2 Cor. 12. 8. Joh. 17. 15.
(e) Mat. 26. 41.
(f) 1 Chr. 21. 1.
(g) Jam. 1. 14. ‖ James 1. 13.
(h) 2 Sam. 24. 1.
(i) 2 Chro. 32. 31. Pſ. 81. 12.
(k) 2 Tim. 2. 26. Luke 22. 31, 32.
(l) Pſal. 119. 133. 1 Chro. 4, 10.

Lord's Day 41.

Q. *In what words doth the* Conclusion *to this* Prayer *consist?*

A. In the *Doxology*, before mentioned, **For thine is the Kingdom, the Power, and the Glory, for ever.** Amen.

Q. *What doth this* Conclusion *contain in it?*

A. 1. A form of Praise, and Thanksgiving, (therefore called a *Doxology*;) which was anciently (for substance) used in the Jewish Church; (*m*) and taken thence by our Saviour, as fit to be added, as the conclusion to this his Prayer. (*n*)

(*m*) 1 Chr. 29. 11.
(*n*) Mat. 6. 13.

2. And Secondly, a Reason, with which our Faith supports it self in the expectation of all the good things prayed for; taken from the eminent Perfections of that God that we pray unto.

Q. *What mean you by the* Kingdom, *here attributed to God?*

A. I mean, that he is the only absolute and Independent Lord and Soveraign King of all the World; (*o*) and that from him all other Kings hold their Kingdoms.

(*o*) Ps. 22. 28. 2 Kin. 19. 15.

Q. *What is that* Power, *you attribute to him?*

A. An Almighty Power over all things, which no creature can either resist or fly from. (*p*)

(*p*) 2 Chr. 20. 6. Ps. 139. 7. &c.

Q. *And what understand you by* the Glory *you ascribe to him?*

A. That excellent Honour, arising from his infinite Perfections; and the effects of them; which is due to him from all the subjects of his Kingdom, that is, all Creatures, both in Heaven, and Earth. (*q*)

(*q*) Ps. 66. 1, 2. 72. 19

Q. *What is the intent of your attributing all this to God* **for ever**?

A. To difference God (by way of especial Prerogative and privilege) from all other Kings, a

all other glorious and powerful Creatures; who enjoy these eminent qualities but for a time, whereas God enjoys them as long as he is, that is, eternally. (s)

(r) Pro. 27. 24.
(s) 1 Tim. 1. 17.

Q. *What signifies the word* **Amen**, *which shuts up this Prayer.*

A. It is an *Hebrew* word; and signifies either, [*It is so,*] when we affirm a thing; as when we add it to our Creed. Or [*be it so,*] as when we annex it (as here we do) to a Prayer. And so it imports, 1. The assurance of obtaining the things which we pray for according to Gods will. (t) And, Secondly the approbation of what we with others, at any time utter before him. (u) Thirdly and lastly, our earnest desire of having our Prayers heard, and our Petitions granted. (w) In all which respects, every person ought to add it audibly to all publick Worship, as the Church hath always done.

(t) 1 Joh. 5. 14.
(u) 1 Cor. 14. 16. Ps. 106. 48.
(w) 1 Kin. 1. 36.

Q. *Now tell me, in the shutting up of* this Prayer *summarily, what is the whole substance thereof?* Or **What desirest thou of God in this Prayer?**

A. **I desire my Lord God our Heavenly Father, who is the giver of all goodness, to send his grace to me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers Ghostly.** (*or spiritual*) **and bodily: and that he will keep us from all sin and wickedness, and from our Ghostly,** (*or spiritual*) **Enemy,** (*the Devil,*) **and from everlasting death. And this I trust he will do of his Mercy and goodness, through our Lord Jesus Christ. And therefore, I say, Amen, So be it.**

Concerning the
SACRAMENTS.

Lord's Day 42.

Q. **How many Sacraments hath Christ ordained in his Church?**

A. **Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.**

Q. The Papists *say, there are* Seven Sacraments; *and you seem to imply there are, or may be, more than two; although the rest are not* **generally necessary to Salvation.** *Explain your meaning, therefore, herein.*

A. We do not deny, but that there be many things, which may be, (in some one of the Senses of that Word) called *Sacraments*; and sometimes are so, by some of the Antients. But there are but these two, that, in the common Ecclesiastical use of the word may be properly so called. The rest of the Popish Sacraments, being not (as these are) either necessary, or generally necessary to Salvation: But some of them not necessary at all; others necessary only to some Persons, not generally; and the most necessary of them not necessary to all Christians to Salvation.

Q. *You intimate* different senses *of the word* **Sacrament**: *What doth that word signifie?*

A. It is an old *Latin* word, and signifies in general, something that is esteemed sacred; but in special, it denoted among the old *Romans*, these things:

1. An engagement for ſo much Money, or ſo much Money laid down, from a Party impleaded in Law, to bind him to anſwer an Action; which if he did not, or were caſt in the Suit, he forfeited.

2. An Oath ſolemnly given from a Soldier to his General, that he would March under his Colours, and never deſert him.

3. And (thence alſo) laſtly, a Military token, by which Soldiers were diſtinguiſhed according to the Commanders they were ſworn to.

Q. *From which of theſe Senſes is it, that the Church hath tranſlated this word to her uſe?*

A. The Antient *Latin Church*, (from which we have received this word) thought it in all theſe Senſes, very proper to denote theſe ſacred Actions in ſpecial; wherein God, when we ſue him upon his Promiſe, does by theſe outward Rites aſſure us of his Grace and Mercy, as by an holy Pawn: and we engage our ſelves never to deſert Chriſt the Captain of our Salvation; and are diſtinguiſhed by theſe marks, from all Societies of men that are not Chriſtians.

Lord's Day 43.

Q. *In what Senſe do you underſtand* Sacraments *to be* generally neceſſary to Salvation?

A. They are not ſo neceſſary to Salvation, as that none can be ſaved that doth not partake of them, as Faith and Repentance are to all adult perſons in their own nature, as well as by Gods command, neceſſary means without which they cannot be ſo ſaved: but they are neceſſary only, becauſe God hath commanded them to be uſed; and ſo the wilful neglect or contempt of them only makes the not partaking of them damnable. * * Mar. 16. 16.

Q. *How prove you, that there are no more but theſe* two Ordinances *of this nature, appointed by Chriſt;*

Christ; *and thus necessary to Salvation?*

A. 1. By the constant Testimony of the Antient Church, who acknowledged no more.

2. By the nature of these Sacraments themselves, which renders them sufficient in their kind, for all the necessary uses of all Christians: Which uses are but these two; their new birth unto Christ, for which Baptism is appointed; and their nourishment and growth in him, to which the Lords Supper is, in a special manner, design'd.

3. By the like number of two Ordinances only, of this nature, given to the Jewish Church. To wit, Circumcision, to which our Baptism answers; (x) and the Passeover, to which the Lords Supper bears proportion. (y)

(x) Col. 2. 11, 12.

(y) 1 Cor. 5. 7, 8.

4. Lastly, by the pitiful weakness of our Adversaries proofs, for the rest of those, which they add to this number.

Q. **What meanest thou by this word Sacrament,** [*in the Churches use thereof?*]

A. **I mean an outward and visible Sign of an inward and spiritual Grace, given to us, ordained by Christ himself, as a means whereby we receive the same, and a pledg to assure us thereof.**

Q. *How many things (according to this definition) are there, then, necessary to make a* Christian Sacrament?

A. Six things.

1. That there be an outward and visible Sign.

(z) Rom. 4. 11.

(z)

2. That this outward Sign have some inward and spiritual Grace, which it signifies, annexed to it.

3. That this Grace be given to us; that is, by some divine Promise, annexed to the Observation of such a Rite. (a)

(a) Act. 2. 39

4. That

4. That it be ordained by Christ himself. (*b*)
5. That it be a means appointed by him to conveigh Grace. (*c*)
6. Lastly, that it have also the nature of a pledg, to assure us thereof. (*d*)

(*b*) Mat. 28. 20. 1 Cor. 11. 23.
(*c*) Tit. 3. 5
(*d*) Rom. 4. 11. 1 Pet. 3. 21.

Lord's Day 44.

Q. **How many Parts are there in a Sacrament?**

A. **Two, The outward visible sign, and the inward Spiritual Grace.**

Q. **What is the outward visible Sign or Form in Baptism.**

A. **Water; wherein the Person is baptized, in the Name of the Father, of the Son, and of the Holy Ghost.**

Q. *What signifie the words,* **Baptise,** *and* **Baptism?**

A. To Baptise, and Baptism, are *Greek* words, and signifie the washing any Person or other thing with water, by either dipping it therein-to, or pouring the water upon it, either in greater or smaller quantities. (*e*)

(*e*) Mar. 7. 4. Heb. 9. 10, 13.

Q. *But was not* Baptism *at first performed by* dipping? *and is not that therefore still necessary?*

A. It was most frequently so perform'd, it is true, and in Rivers. But it is also very probable, that all were not even then baptized in that manner.

Q. *What Reasons have you to make out that probability*

A. 1. Because we read of divers thousands baptised in one day at *Jerusalem*: (*f*) where such quantities of water were scarce to be had, as might serve for the cleanly dipping of many persons in so short a time.

(*f*) Act. 2. 41.

2. And we read of others, that were baptized in

(g) Act. 16. 33. in private houſes, (g) which the circumſtances render it unlikely, were dipped, or plung'd under water.

Q. *But if the moſt were ſo baptiſed, then; were it not moſt fit the Church ſhould rather have kept to that uſage ſtill, which was in thoſe purer times moſt frequent?*

A. No. For though it were evident, that not only the moſt, but all, had been ſo baptized in thoſe hotter Countries, where Chriſtianity was firſt planted: yet would not that practice oblige us in theſe cold parts of the World, to imitate it, to the hazard of ſo many lives as it would endanger.

(h) Mar. 7. 4. Heb. 9. 10. 13. (i) 1 Pet. 1. 2. Heb. 10. 22. Eſpecially when (as appears by the Texts before quoted) (h) pouring water on any thing, or ſprinkling with it, is [in the force of the word] true baptiſm: and the effects of **Baptiſm** are expreſſed in thoſe Terms in Scripture: (i) there is no reaſon to blame the adminiſtration of Baptiſm in that way.

Q. *What is the meaning of the words uſed in Baptiſm?* **I baptize thee, in the Name of the Father, Son, and Holy Ghoſt?**

A. Theſe words import two things.

1. That the Authority of all the **Perſons of the holy Trinity warrants** the adminiſtration of the Miniſter, and aſſures the efficacy of the Ordinance to the Receiver.

2. That the Perſon ſo baptized, is thereby dedicated to, and engaged to worſhip and ſerve the holy Trinity. (k)

(k) Mat. 28. 19.

Lord's Day 45.

Q. **What is the inward and ſpiritual Grace, in Baptiſm?**

A. **A Death unto Sin and a new Birth unto**

unto Righteouſneſs: For being by nature born in ſin, and the Children of wrath, we are hereby made the Children of Grace?

Q. *What is it to* **die to Sin?**

A. The killing of thoſe ſinful inclinations of our corrupt nature, which diſpoſe us to actual Impieties. (*l*) Whence, when we ceaſe to feel thoſe Inclinations and Propenſions ſo ſtrong in us as formerly; Sin being ſo far dead in us, we are ſaid to be proportionably dead to it, (*m*) For in death the Appetites that were in a living body, ceaſe.

(*l*) Rom. 8.13. Col. 3.5.

(*m*) Rom. 6.2.

Q. *What is* Regeneration, *or a* **new birth to righteouſneſs,** *as you here call it?*

A. It is an effectual change, wrought in the whole Soul by the gracious Influence of Gods Holy Spirit, (*n*) exciting and aſſiſting our own endeavours; whereby (inſtead of his former Inclinations ſo mortifyed) a man is endued with holy and vertuous diſpoſitions and propenſions; (*o*) which engage him for the future in a free and voluntary practice of, and continuance in, all manner of holy and vertuous Actions. (*p*)

(*n*) Joh. 3. 5, 6.

(*o*) Pſ. 110. 3.

(*p*) Iſ. 1. 16, 17, 18.

Q. *Why is this Change called by the name of* Regeneration, *or* **new Birth?**

A. This work, becauſe it is the firſt beginning of a new ſpiritual Life, is expreſſed by thoſe Terms; and the perſon partaking of it, ſaid to be born again, (*q*) and to become a New Creature. (*r*)

(*q*) Joh. 3. 3. 1 Pet. 1. 23.

Q. *Is this the whole effect of* Baptiſm?

A. No. For Baptiſm doth not only contribute to our Regeneration; but to our Juſtification alſo, which always accompanies it, (*ſ*) which is the import of that other Clauſe, that, [**of the Children of Gods wrath, we are made the Children of his Grace.**]

(*r*) 2 Cor. 5. 17.

(*ſ*) Act. 2. 38. 22. 16.

Q. *What reſemblance is there between the outward and viſible Sign in Baptiſm, and the inward and ſpiritual Graces mentioned?* *A.* The

A. The whole Action of Baptism is suted to signify (and thereby to seal) to us, both those effects before mentioned.

1. The Application of water (being a cleansing Element) to the body, is a lively resemblance of the application of the blood of Christ, to our Souls, whereby we are washed from our Sins, (*t*) and the sanctifying Grace of Gods Spirit, expressed in Scripture by Gods *sprinkling clean water upon us.* (*u*)

(*t*) Rev. 1. 5.

(*u*) Ezek. 36. 25, 26.

2. And the person baptized, being for a time under water either wholely, or in part, bears a resemblance of Christ's burial, to which we are conformed by mortification.

As also, the Parties rising from under the Water, or the drying off the water from him; is a sort of resemblance of his Resurrection, to which we are conformed by our Rising to a *new Life* in our Regeneration. (*w*)

(*w*) Col. 2. 12. Rom. 6. 4.

Lord's Day 46.

Q. **What is required of Persons to be baptized?**

A. **Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them, in that Sacrament.**

Q. *What is* **Repentance**, *say you?*

A. A forsaking of Sin, joyned with hearty conversion to God: (*x*) both of them proceeding from a deep Sense of, and sorrow for the Sins we repent of. (*y*)

(*x*) Ezek. 18. 21. Act. 26. 20

(*y*) 2 Cor. 7. 10.

Q. *What is* **Faith**, *say you?*

A. **A Stedfast believing the Promises of God.** (*z*)

(*z*) Gal. 3. 16. 22.

Q. *What* **Promises** *must* **baptismal Faith** *chiefly respect?*

A. **The**

A. **The Promiſes of God made to us in that Sacrament.**

Q. *What* **Promiſes** *of God are there* **made to us in Baptiſm?**

A. 1. The promiſes of Juſtification, in the Pardon of our Sins, through the ſprinkling of the blood of Chriſt. (*a*)

(*a*) Act. 2. 38, 39. 22. 16. Heb. 9. 13, 14.

2. And the promiſes of regenerating and renewing Grace; (*b*) to make us new Creatures, by the operation of the Holy Ghoſt. (*c*)

(*b*) Tit. 3. 5. Heb. 10. 22. Ezek. 36. 25.

Q. *If theſe be (as you ſay,) the conditions required of Perſons to be baptiſed:* **Why then are Infants Baptized, when by reaſon of their tender Age they cannot perform them?**

(*c*) 2 Cor. 5. 17. John 3. 5, 6.

A. **Becauſe they promiſe them both by their Sureties; which promiſe when they come to Age, themſelves are bound to perform.**

Q. *But this* **Faith** *and* **Repentance,** *being required actually in the Perſons to be baptized, and they only admitted to Baptiſm, (as the Anabaptiſts ſay) in the Apoſtles Times who perſonally profeſſed both: How came the Terms of Baptiſm to be ſo altered in after-ages, that* **Infants** *are admitted to it generally, now, upon the bare promiſe of their Sureties made in their Name?*

A. Theſe conditions in thoſe times, it is true, were required of grown Perſons; when (being converted from Judaiſm or Heatheniſm to Chriſtianity,) they offered themſelves to Baptiſm: and they are ſtill ſo, when any grown Perſons are to be baptized. But that doth not prejudice the right of Infants, which they anciently have had, of being admitted into Gods Covenant upon the Title of their Parents profeſſion; (*d*) nor their being thereby obliged to performance of the condition themſelves when they come to Age, (*e*) though they were not perſonally engaged in Infancy thereunto.

(*d*) Gen. 17. 9, 10. Deut. 29. 11, 12. Ezek. 16. 21.

(*e*) Gal. 5. 3

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Q. *But that was a Jewish practice; and a parcel of their Law: how comes that, therefore, to be a warrant to Christians (especially of the Gentiles) to baptize their Children on that account in their Infancy?*

A. Because the Covenant-Blessing of God's *being the God of Abraham, and his Seed,* (*f*) is not only continued to converted Jews, (*g*) (that they might not be losers in the change of their Religion) by the Gospel: but also granted, in the full latitude, to the Gentiles, as being made by Christ, one body with them, and so co-heirs to *Abraham's* Promise; (*h*) upon the account whereof, their Children are by God esteemed holy, upon their Parents believing. (*i*)

(*f*) Gen. 17. 7.
(*g*) Rom. 11. 16.
(*h*) Act 2. 38, 39. Gal. 3. 14. Rom. 4. 11, 12, 13.
(*i*) 1 Cor. 7. 14.

Q. *Have you any farther proof of the Interest of* Infant-Children, *in the* Gospel-Covenant?

A. Yes. That our blessed Saviour sufficiently declared his admitting Infants to be Members of his Church, by receiving them out of the arms of those who presented them to him, into his own withal blessing them, and declaring them to be accounted by himself in the number of Believers and heirs of the Kingdom of Heaven. (*k*)

(*k*) Mat. 18. 5, 6. 19. 14, 15. and Mark 10. 14. compared.

Q. *But we have no particular* Command, *no* Example, *in the New Testament, for the* **Baptism of Infants** *upon these Accounts: have we?*

A. Yes; by probable consequence we have both. For,

1. We find that the Disciples of our Lord, are commanded, to make all Nations Disciples, baptizing them, (*l*) which is a command of that extent, as to include Infants, who make a very great part of every Nation.

(*l*) Mat. 28. 19.

2. And (as to Examples) that the Apostles baptized whole households together; (*m*) in which

(*m*) Act 16. 15, 33. 1 Cor. 1. 16

it is not likely, that all were of years to profess Faith and Repentance for themselves.

Q. *But this is only proved by implication, or consequence: will that afford a sufficient warrant in this case?*

A. Yes. For it will appear, to any unprejudiced Person, as clear a Proof of both a Command and Example for baptizing of Infants, as any the Scripture affords, for the Lords-day-Sabbath, or womens receiving the Sacrament of the Lords Supper: which yet, upon such proof from general words of Scripture, backed with the practice of the Universal Church ever since, were never disputed by any regular Society of Christians. And the same Universal Practice of the Church, in baptizing Infants upon the Terms we now do, affords no less an Argument in this Case, than in those.

Lord's Day 48.

Q. *We have dispatched the Sacrament of* Baptism. *Now, tell me,* **Why was the Sacrament of the Lords Supper ordained?**

A. **For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.** (*n*)

(*n*) Luk. 22. 19.

Q. *Why call you Christ's Death a* Sacrifice? 1 Cor. 11.

A. Because as it was the Substance typified in all the Jewish bloody Sacrifices, (*o*) so it is foretold by that very Term, (*p*) and so called by the Apostle *Paul*; (*q*) and expresly asserted to be our propitiation, or sacrifice of Atonement for our Sins to God. (*r*) 24, 25. (*o*) Heb. 9. 13, 14. (*p*) Isa. 53. 10. (*q*) Heb. 10, 12. (*r*) Rom. 3. 25. 1 John. 2. 1.

Q. *Doth not therefore this Sacrament by vertue of its lively representing the Death of Christ, obtain the nature of a like* Sacrifice propitiatory; *as the* Papists *tell us, their Mass is, and prevalent both for the quick and dead?*

A. No.

A. No. For the Scripture expreſly tells us, that the only Sacrifice of that nature under the New Teſtament, is that which Chriſt in Perſon offered upon the Croſs, (*f*) which is no more capable of being repeated, than Chriſt is capable of dying again. (*t*) And if it were ſuch a Sacrifice, yet have they no Scripture-Warrant to apply the Vertue of it to the dead, but only to the Living.

(*f*) Heb. 9. 25, 26, &c. 10, 11, 12. 14.

(*t*) Rom. 6. 9.

Q. *Is this* Sacrament *then, in no Senſe a* Sacrifice?

A. Yes; the whole Action of Adminiſtration and reception of it, is frequently called by the Fathers a Sacrifice: But a Sacrifice only of Prayer and Thankſgiving: Grounding the expreſſion, on *Mal.* 1. 11. And therefore they called it, the *Euchariſt*, or *Thanksgiving*.

Q. *How doth this Sacrament conduce to the* remembrance of Chriſts death?

A. By the lively Repreſentation therein made of the breaking of Chriſts Body in his tortures upon the croſs, in the breaking of the bread: (*u*) and the ſhedding of his blood in the pouring out of the Wine, (*w*) ſo that in both Chriſt is evidently *ſet forth crucified before the eyes* of all Churches of Chriſtians. (*x*)

(*u*) Luke 22. 19.

(*w*) V. 20.

(*x*) Gal. 3. 1.

Q. *Why call you this Action a* **continual** *remembrance of his Death?*

A. Becauſe this is an Ordinance, not temporary only, as the Jewiſh Sacraments were (*y*), but to continue in the Church in all Ages, till Chriſts coming to Judgment. (*z*)

(*y*) Heb. 9. 11.

(*z*) 1 Cor. 11. 26.

Lord's Day 49.

Q. **What is the Outward part, or ſign in the Lords Supper?**

A. **Bread and Wine, which the Lord hath commanded to be received.**

Q. *Hath*

Q. *Hath the Lord indeed* commanded, *that the Wine, as well as the Bread, be received by all Communicants?*

A. Yes he hath ſo commanded expreſsly, (a) that *all drink of it.* (a) Mat. 26. 27. Mar. 14. 23. 1 Cor. 11. 25.

Q. *What are we then to think of the practice of the Romiſh Church, that debars the Laity (as they call them) the Cup?*

A. They do them a great injury, and commit a great Sacrilege againſt Chriſt therein: Which is the fouler crime, becauſe in the very decree of their own general Council againſt this uſe of the Cup, they confeſs, that they act contrary therein, to the practice of the Primitive Church. Concil. Conſt. Seſſ. 13.

Q. **What is the inward part or thing ſignified?**

A. **The Body, and Blood of Chriſt, which are verily and indeed taken and received by the Faithful in the Lords Supper.**

Q. *If the body and blood of Chriſt, (as you ſay)* **be verily and indeed** *received in the Lords Supper, is there not that in this Sacrament, which the* Papiſts *call* Tranſubſtantiation; *whereby, they ſay, the ſubſtance of the bread and wine are changed into the ſubſtance of Chriſts natural Body, and nothing remains, but the Accidents of what they were before?*

A. No: For, beſides the contradiction to all our Senſes, and our Reaſon it ſelf, which this Doctrine contains; it is alſo contrary to the Scriptures.

Q. *How prove you that?*

A. By divers Arguments. As,

(1.) Becauſe the Evangeliſts tell us, that in the firſt Inſtitution, our Saviour himſelf, in his natural Body, was the Adminiſtrator of this Sacrament to his Diſciples: and therefore he could not be eaten by them, in that groſs Senſe which this Doctrine puts on his words.

(2.) Because after the Sacrament so administred by himself, he calls that which they had drunk out of the Sacramental Cup, the *fruit of the Vine*; that is Wine, still. (*b*)

(*b*) Mat. 26. 29.

(3.) Because the Apostle *Paul* calls that which believers after consecration did eat, *Bread*, several Times together in the compass of three Verses. (*c*)

(*c*) 1 Cor. 11.26,27, 28.

Q. *What mean you then, when you say that the body and blood of Christ are,* verily and indeed *taken, and received there?*

A. That we receive them not only in imagination, but truly; though not grossly, and carnally, but spiritually, and by Faith; As our Saviour himself interprets the meaning of *eating his flesh, and drinking his blood*, to undeceive those who stumbled and were offended at that Expression of his. (*d*)

(*d*) Joh. 6. 55. and 63. compared.

Lord's Day 50.

Q. *You say, that the body and blood of Christ are thus received by* the faithful. *Do none then but believers thus receive them?*

A. No: For they are to be received by Faith, which Unbelievers have not. (*e*)

(*e*) Joh. 6. 35,58,64.

And they give eternal Life to those that receive them, of which Unbelievers remaining such, are uncapable. (*f*)

(*f*) Jo. 6. 54,55,56.

Q. *You spake of the remembrance of the benefits which we receive by this Sacrament.*

What are the benefits whereof we are made Partakers thereby?

A. The strengthening and refreshing of our Souls by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q. *What observe you in this Answer?*

A. I observe the aptness and suitableness of that

these Sacramental Signs to the things signifyed.

For as *bread strengtheneth mans heart, and wine maketh it glad,* (*g*) or *refresheth* it; so the Flesh of Christ is that Food that nourisheth to Eternal Life. (*h*) And his blood is that which entitules us to the truest and most solid Joy, by procuring us the remission of our sins. (*i*)

(*g*) Ps. 104. 15. (*h*) Joh. 6. 48, 58. (*i*) Mat. 9. 2. compared with 26. 28.

Q. *And what* Inferences *draw you from it?*

A. 1. That we have continual need of this Sacrament, for the strengthening and refreshing of our Souls; no less than we have of natural food, and comfortable drinks, for the strengthening and refreshing of our bodies.

2. And therefore, that the too gross neglect of this Sacrament lately grown upon us, is that, to which the great decays of grace, and uncomfortableness of condition, which many Christians complain of, is to be imputed.

Lord's Day 51.

Q. *I hope then, that by your own more constant attendance on this Ordinance, you will preserve your self from these inconveniences, or mischiefs rather. But yet, because coming to it* unworthily *will endanger you to the same, or worse consequences; you must know how to come worthily thereunto:*

What therefore, is required of them who come to the Lords Supper?

A. **To examine themselves,** (*k*) **whether they repent them truly of their former sins: stedfastly purposing to lead a new life; have a lively Faith in Gods Mercy through Christ, with a thankful remembrance of his death; and be in Charity with all Men.** (*k*) 1 Cor. 11. 28, 29,

Q. *Seeing St.* Paul, *(in the Text mentioned,) only bids us to* examine our selves; *but directs us to no particulars to examine our selves in; whence*

is it, that these are assigned here, as the special matters concerning which we are to examine our selves?

A. These particulars are gathered, from the nature, use, and ends of the Sacrament it self; The reason whereof suggests them to us.

Q. *As how? Shew it me in them all severally?*

And first, how is Repentance, and amendment of life, *concluded necessary, and therefore to undergo this* Examination?

A. Because the blood of Christ here received, is the *blood of the New Testament, shed for the remission of sins*: (*l*) and God will pardon the sins of none, but those that repent, and amend their lives. (*m*)

(*l*) Mat. 26. 28.
(*m*) Isa. 1. 17, 18.

Q. *How is the necessity of* Faith, *hence inferred?*

A. Because in this Sacrament we are to feed on Christ: And Faith is the Grace, which makes us to *hunger and thirst after his Righteousness*: (*n*) and that which enables us, to apply the promises of the Covenant of Grace, (*o*) which are sealed in this Sacrament, unto worthy receivers. (*p*)

1 Cor. 11. 31.
(*n*) Mat. 5. 6. Joh. 7. 37, 38,
(*o*) Gal. 3. 22.

Q. *How conclude you the necessity of the* Thankfulness, *wherewith you say, you are to remember Christs death?*

(*p*) 1 Cor. 11. 25.

A. Because, we cannot remember his death seriously, without the consideration of that love of his, that moved him to undergo that death for us. (*q*) And that consideration, must necessarily fill our hearts with an answerable love to him, out of gratitude for so obliging an act of kindness. (*r*)

(*q*) Gal. 2. 20. Rom. 5. 5, 6. Joh. 15. 13.
(*r*) 2. Cor. 5. 14. 9. 15.

Q. *How, lastly, do you infer the necessity of universal* Charity?

A. Because this Holy Feast is a Communion. (*s*) And therefore it is requisite, that whiles as Christian Brethren we feast at our Fathers Table together, we should all love as Brethren. (*t*)

(*s*) 1 Cor. 10. 16, 17.
(*t*) 1 Pet.

As

As alſo, becauſe we joyntly partake of the benefits of Chriſts unſpeakable love to us; we ought to take inducements thence, to love others by his Example. (*u*)

(*u*) Joh. 13.34. 15. 12. 1 Joh. 4. 11.

Lord's Day 52.

Q. *Is not* Knowledg *alſo to be examined?*

A. Yes, certainly. For if we have not that, we cannot *diſcern the Lords Body*; (*w*) that is, neither underſtand the nature and uſe of the Sacrament, nor our own duty in preparation for it.

(*w*) 1 Cor. 11. 29.

But that is not mentioned here, becauſe it is generally ſuppoſed, to all theſe Acts.

Q. *Is not our Love to* God, and Chriſt, *alſo neceſſary to be examined by us?*

A. Yes, undoubtedly; but there needs no other examination of that, than what is before included in that branch of the *thankful remembrance of Chriſts death.*

Q. *And what if I find not theſe things in me, by the common marks that Divines give of them, to be true Graces? or if I am doubtful whether they be ſuch, or no, may I come to the Sacrament? Or muſt I abſtain, till I be ſatisfied?*

A. The Examination of the Truth of our own Graces, or Theological Vertues, being directed commonly with much niceneſs of diſtinctions, which ordinary Chriſtians can hardly underſtand: And Satan being apt to perplex ſcrupulous Souls very much about them; eſpecially, if he find that he can thereby diſcourage them from the participation of this Sacrament: It is not to be imagined, that an ordinance, which all Chriſtians of years are bound to receive, (*x*) and that often too, (*y*) ſhould be attended, (by Chriſts order) with any neceſſary condition, that is ſo difficult to all, and to very many of the moſt conſcientious of

(*x*) 1 Cor. 10. 17.
(*y*) 11.26.

them (through melancholy and ſcrupulouſneſs) ſo impoſſible.

Q. When may any ordinary Chriſtian, then, ſatisfie himſelf, that he hath done his duty ſufficiently, in this matter of ſelf-Examination?

A. It is ſufficient to every Chriſtian, to make him a worthy Receiver, if his heart, (upon Examination ſeriouſly and impartially performed) tell him, that he really doth theſe things required, [that is, *repents*, *believes*, is *thankful to Chriſt*, and *charitable to all Men*;] and that, (to the beſt of his knowledg) ſincerely, and without Hypocriſy: Though he cannot anſwer all objections and ſcruples, that may ariſe in him to the contrary, upon thoſe nice marks and ſigns, often given in this matter. (*x*)

(*x*) 1 John 3. 20, 21.

Q. And when a Man hath diſcharged this duty of Examination thus, before he comes; is there no more required to be done, to render him a worthy Receiver?

A. Yes, he muſt do that, for which this Examination is intended; that is, excite and ſtir up in himſelf all theſe holy affections, to accompany him to, and in, the act of receiving: (*z*) And after he hath himſelf received, labour to improve the ordinance to his beſt advantage, during the remaining time of that Adminiſtration: and laſtly, after he is gone home, to call himſelf to account, by reflection, how he hath demeaned himſelf therein, in order to his future direction and profit upon like occaſions. (*b*)

(*z*) Cant. 1. 12. Act. 2. 46, 47.

(*b*) Luk. 24. 32.

A

A

SCHEME

Of a ſhorter

Catechiſm,

Taken out of the words of the *Church-Catechiſm*, each Anſwer being broken into ſeveral *Queſtions* and *Anſwers*.

Q. What is your Name? *A.* As in the Catechiſm.

Q. Who gave you this Name?

A. As in the Catechiſm.

Q. When did your Godfathers and Godmothers give you that Name?

Q. What were you then made?

Q. Whoſe Member were you then made?

Q. Whoſe Child were you made?

Q. Whereof were you made an Inheritour?

Q. What did your God-fathers and God-mothers then do for you? *A.* As in the Catechiſm.

Q. How many things did they promiſe?

Q. In whoſe Name did they promiſe them?

Q. What

Q. *What is the first promise they made in your Name?*
Q. Whom, *are you, (by that promise)* to renounce?
Q. *Whose Works are you to renounce?*
Q. *What Pomps and Vanities are you to renounce?*
Q. *And what lusts, or desires?*
Q. *How many of them are to be thus renounced?*
Q. *What is the second Promise?*
Q. *What did they* Promise *you should* believe?
Q. *What Faith is it, whose Articles you are to believe?*
Q. *How many Articles of the Faith are you to believe?*
Q. *What is the* third Promise?
Q. *What are you, by this Promise, to keep?*
Q. *Wherein are you to walk?*
Q. *How long are you thus to walk?*
Q. **Dost thou not think thou art bound to believe and do, as they promised for thee?**
A. As in the Catechism.
Q. *By whose help are you to do these things?*
Q. *What* State *are you called to, by your Baptism?*
Q. *Who called you to it?*
Q. *Through whom?*
Q. *What do you to God for so calling you?*
Q. *How long do you desire to continue in this State?*
Q. *Whose Grace must you have, to enable you to do so?*
Q. *How are you to get that Grace?*
Q. **Rehearse the Articles of thy Belief?**
A. As in the Catechism.
Q. *What do you here believe concerning God the* Father?
Q. *What kind of Father is God?*
Q. *Whereof is he the Maker?*
Q. *Whose Son (as God) is Jesus Christ?*
Q. *Hath God any more such Sons? Or is he his only Son?*
Q. *What is Jesus Christ to us?*
Q. *By whom (when he became Man) was he conceived?*
Q. *Of whom was he born?*
Q. *Under whom did he suffer?*
Q. *What did he especially suffer under him?*
Q. *Was he taken alive from the Cross, or dead?* Q. Wh

Q. What was done with him after his death?
Q. Whither did he deſcend?
Q. Did he continue in that ſtate, or did he riſe again?
Q. What day *after his death did he riſe again to life?*
Q. Whither went he after his Reſurrection?
Q. What doth he in Heaven?
Q. Where doth he ſit there?
Q. Shall he always continue there, or ſhall he come thence?
Q. What ſhall he come to do?
Q. Whom ſhall Chriſt judge when he cometh?
Q. What Ghoſt, or Spirit, ſay you, you believe in?
Q. What Church do you believe, or joyn your ſelf to, by Faith?
Q. What ſhould they be, that are in the Communion of that Church?
Q. What do the Members of that Church obtain, as to their ſins?
Q. What as to their Bodies?
Q. What eſtate ſhall they be in after the Reſurrection?

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. As in the Catechiſm.

Q. You mention (as the objects of your belief) **God the Father, and God the Son, and God the Holy Ghoſt.** *Are theſe three, three Gods?*

A. No.

Q. What are they than?

A. Three Perſons in one God.

Q. What did God the Father for you?
Q. Did he make no more but you?
Q. What did God the Son for you?
Q. Did he Redeem none but you? or ſome few others?
Q. What doth the Holy Ghoſt for you?
Q. Doth he Sanctifie none but you?

Q. Tell me how many Commandments there be?

A. Ten.

Q. Which be they?

A. As in the Catechiſm.

Q. In what Chapter, and of what Book, find you theſe Commandments?

Q. *What*

Q. *What did God do for his People* Israel?

Q. *From whence, said you, did he bring them out?*

Q. *What was the Land of* Egypt *to them?*

Q. *Which is the first Commandment?*

Q. *How many Gods may we have?*

Q. *Which is the second Commandment?*

Q. *What is it that we are forbidden to make for a God?*

Q. *What likenesses are we forbidden to liken God to?*

Q. *May we not liken God, to the Sun, Moon, Stars, or Angels in Heaven?*

Q. *Nor to any Man, Woman, Beast, Plant or Fowl, or Fish, that are in the Earth, or Water?*

Q. *May we not bow down to, or worship such, if they be made by others?*

Q. *What Name, or Attribute doth God here assume, to deter us from Idolatry?*

Q. *How doth God express his jealousie in case of Idolatry?*

Q. *Upon whom doth God visit the sins of Idolatrous Fathers?*

Q. *To how many Generations doth this severity reach?*

Q. *Idolaters pretend to love God: but how doth God judg them affected to him?*

Q. *And how are his true Worshippers affected to him?*

Q. *How do Men shew that they love God?*

Q. *To how many Generations of those that love him, doth he extend his Mercy?*

Q. *Rehearse the Third Commandment?*

Q. *How must we not take, or use the Name of God?*

Q. *What doth God threaten to such as take his Name in vain?*

Q. *Which is the fourth Commandment?*

Q. *What day is it that we must keep Holy?*

Q. *What course must we take, that we may keep it Holy?*

Q. *How many days in every week may we labour?*

Q. *What must we do in those six days?*

Q. *What proportion of time, in every week, must Gods Sabbath take up?*

Q. *What work must not be done on that day?*

Q. *Who are forbidden to work on that day?*

Q. If

Q. *If a Man work not himſelf, may he not imploy his Children to work?*

Q. *Nor his Servants, nor his Cattle? nor a Stranger that lives under him?*

Q. *What Reaſon doth God fortifie this Law withal, from his own Example?*

Q. *What did God make?*

Q. *In how many days did he make all theſe things?*

Q. *What did he for the ſeventh day, when he had reſted on it?*

Q. *Why did God Sanctify and bleſs that day?*

Q. *Repeat the Fifth Commandment?*

Q. *Who are the Perſons, you muſt honour, by vertue of this Commandment?*

Q. *What may thoſe Perſons expect, who thus honour their Fathers and Mothers?*

Q. *Repeat the Sixth Commandment?*

Q. *What are we forbidden to do in this Commandment?*

Q. *Rehearſe the Seventh Commandment?*

Q. *What is it which you are here forbidden to commit?*

Q. *Repeat the Eighth Commandment?*

Q. *What (by this Commandment) muſt you not do?*

Q. *Which is the Ninth Commandment?*

Q. *What kind of Teſtimony (or Witneſs) muſt you not bear?*

Q. *Againſt whom muſt you not bear ſuch falſe Witneſs?*

Q. *Which is the Tenth Commandment?*

Q. *What are you here forbidden to covet?*

Q. *May you not covet your Neighbours Houſe, if it be better, or finer, than yours?*

Q. *Nor his Wife, if ſhe be fairer, or richer than yours?*

Q. *Nor his Manſervant, or Maid, if they be fitter for your work?*

Q. *Nor his Ox, nor his Aſs?*

Q. *Nor any other thing of his?*

Q. **What doſt thou chiefly learn by theſe Commandments?**

A. As in the Catechiſm.

Q. *How many things, ſaid you, you learned by them?*

Q. *Which*

Q. *Which are the two things, you ſay, you learn by them?*
Q. **What is thy Duty towards God?**
A. As in the Catechiſm.
Q. *Whom are you to believe in, fear, love, and worſhip?*
Q. *How are you to love God?*
Q. *How much truſt muſt you put in him?*
Q. *What belonging to God, muſt you honour?*
Q. *How muſt you ſerve him?*
Q. *How long muſt you ſerve him?*
Q. **What is thy Duty towards thy Neighbour?**
A. As in the Catechiſm.
Q. *How muſt you love your Neighbour?*
Q. *How muſt you do to all men?*
Q. *What muſt you do to your natural Father, and Mother?*
Q. *What muſt you do to the King, and all in Authority?*
Q. *What, to your Governours, Teachers, Spiritual Paſtors, and Maſters?*
Q. *What, to all your betters?*
Q. *What are you not to do to any body?*
Q. *What muſt you be, in all your dealing?*
Q. *What muſt you not bear in your heart?*
Q. *What are you to keep your hands from?*
Q. *And what, your Tongue?*
Q. *How are you to keep your body?*
Q. *How are you to carry your ſelf towards other mens goods?*
Q. *What are you to learn, and labour for?*
Q. *In what manner muſt you get your own living?*
Q. *What ſtate of life muſt you ſtick and keep to?*
Q. *And what are you to do in that ſtate of life?*
Q. **Let me hear, if thou canſt ſay the Lords Prayer.**
Q. *Whom do you here pray to?*
Q. *What Relation bears God to us?*
Q. *Where is he (in ſpecial manner) preſent?*
Q. *What is the firſt Petition of this Prayer?*
Q. *What do we therein deſire may be hallowed, or ſanctified?*
Q. *What is the ſecond Petition?*
Q. *What do we therein pray, may come?*

Q. *What*

Q. *What is the third Petition?*
Q. *What do we here ask concerning Gods will?*
Q. *Where, do we pray, that it may be done?*
Q. *How should Gods will be done on Earth?*
Q. *What is the fourth Petition?*
Q. *What is the thing we beg for in this Petition?*
Q. *How much bread do we pray for, every day?*
Q. *What is the fifth Petition?*
Q. *What do we here pray to God to forgive?*
Q. *How do we desire God should forgive us?*
Q. *Whom are we to forgive, if we will be forgiven by God?*
Q. *Which is the sixth Petition?*
Q. *What do we here pray not to be led into?*
Q. *What do we pray to be delivered from?*
Q. *What is the conclusion of this Prayer?*
Q. *What do we herein acknowledg to belong to God?*
Q. *How long shall these things belong to him?*
Q. *What (in general) is the substance of this Prayer?* **Or what desirest thou of God in this Prayer?**
A. As in the Catechism.
Q. *Who is the giver of all goodness?*
Q. *What do we first pray God to send?*
Q. *To whom do you pray God to send it?*
Q. *To what end do we pray him to send it?*
Q. *How are we to worship, serve, and obey God?*
Q. *What are the next things we pray him to send us?*
Q. *What needful things are those we pray him to send?*
Q. *You pray that he will be merciful to us. Wherein?*
Q. *What do we pray to be saved and defended in?*
Q. *What are ghostly dangers?*
A. *The dangers of our* Souls, *or* Spiritual *dangers.*
Q. *What do we pray that God will keep us from?*
Q. *What is the first of those things we pray to be kept from?*
Q. *What is the second?*
Q. *Who is our ghostly Enemy?*
A. *our* Spiritual *Enemy, the* Devil?
Q. *What is the third?*
Q. *What death is that we pray against?* Q. *Whence*

Q. *Whence do we expect all these good things?*
Q. *Through whom do we hope to obtain them?*
Q. *What signifies,* Amen?
Q. **How many Sacraments hath Christ ordained in his Church?**
A. As in the Catechism.
Q. *Which are the two? Name them.*
Q. *Are these Sacraments necessary?*
Q. *To what end are they necessary?*
Q. *Are they necessary only to some particular Christians; or generally to all?*
Q. *Are there no more such Sacraments, but these two?*
Q. **What mean you by this word Sacrament?**
A. As in the Catechism.
Q. *What kind of sign is requisite to make a Sacrament?*
Q. *What kind of Grace must it be an outward and visible sign of?*
Q. *To whom belongs it to ordain such a sign of Grace?*
Q. *And who gives it?*
Q. *What are the Sacraments ordained for? or of what use are they to us?*
Q. *What is the use of Sacraments, as a means?*
Q. *What do they as pledges?*
Q. **How many Parts are there in a Sacrament?**
A. As in the Catechism.
Q. *Which is the first part?*
Q. *Which is the second?*
Q. **What is the outward visible sign or form in Baptism?**
A. As in the Catechism.
Q. *Wherein are Persons to be baptized?*
Q. *In whose name are they to be baptized?*
Q. **What is the inward and spiritual Grace?**
A. As in the Catechism.
Q. *What are baptized Persons to die unto?*
Q. *What are they therein new born to?*
Q. *What are you, and all persons, by nature?*

Q. Wh

Q. *What are you Children of, or liable to, thereby?*

Q. *What are you made by Baptiſm?*

Q. What is required of Perſons to be baptized?

A. As in the Catechiſm.

Q. *What do men do, when they Repent: or by Repentance?*

Q. *What do they do by Faith?*

Q. *What Promiſes (eſpecially) in Baptiſm, are we to believe?*

Q. Why then, are Infants baptized, when by reaſon of their tender Age, they cannot perform them?

A. As in the Catechiſm.

Q. *What do Infants promiſe in Baptiſm?*

Q. *By whom do they promiſe them?*

Q. *Who are bound to perform the Promiſe made for Infants by their Sureties?*

Q. *When are they bound to perform it?*

Q. Why was the Sacrament of the Lords Supper ordained?

A. As in the Catechiſm.

Q. *What are we to remember in the Lords Supper?*

Q. *What is the Death of Chriſt here called?*

Q. *How long is this Sacrifice of Chriſt's Death to be remembred?*

Q. *What elſe (beſides the Sacrifice of Chriſts death) are we to remember herein?*

Q. What is the outward Part or Sign in the Lords Supper?

A. As in the Catechiſm.

Q. *What do men outwardly receive in the Lords Supper?*

Q. *Is it not enough to receive bread alone, without the wine?*

Q. *Why muſt we neceſſarily receive both?*

Q. What is the inward part, or thing ſignified?

A. As in the Catechiſm.

Q. *Which of the outward ſigns (Bread or Wine) ſignifies Chriſts body?*

Q. *And which of them, his blood?*

Q. *How are the Body and Blood of Chriſt taken and received in the Lords Supper?*

Q. *By whom are they ſo taken and received?*

Q. *And are they taken and received verily and indeed by none but the faithful?*

Q. **What are the Benefits, wherein we are made partakers thereby?**

A. As in the Catechism.

Q. *What is it that is strengthened and refreshed in the Lords Supper?*

Q. *Whereby are our souls there strengthened and refreshed?*

Q. *In what manner are they there strengthened and refreshed?*

Q. **What is required of them who come to the Lords Supper?**

A. As in the Catechism.

Q. *Which is the first thing examined by them?*

Q. *What are men to repent of, before they come?*

Q. *How are they to repent of them?*

Q. *What are they to purpose?*

Q. *How are they thus to purpose?*

Q. *What is the second thing to be examined?*

Q. *In what must they have this Faith?*

Q. *What kind of Faith must they have?*

Q. *Through whom doth this lively Faith expect mercy?*

Q. *From whom doth it expect it?*

Q. *What is the third thing to be examined?*

Q. *What kind of remembrance must we have of the death Christ?*

Q. *What is the fourth and last thing, to be examined?*

Q. *Whom must they be in charity with, who will worthily receive this Sacrament?*

A POSTSCRIPT TO THE Chriſtian READER.

Chriſtian Reader,

THE uſe of theſe ſmall Queſtions, is only to make trial, whether the younger Children (not yet of capacity to learn the longer Catechiſm preceding) do, when they are examined in the Church-Catechiſm, repeat the Anſwers meerly by rote. And if they anſwer heedleſly, to engage them, by a reflection upon what they have ſaid, to attend more to the buſineſs they have in hand.

I have compoſed this Catechiſm meerly of Queſtions without Anſwers, for the moſt part: Becauſe the Anſwers to them, are to be found in the very words, or plain ſenſe, of the larger Anſwers themſelves in the Grammatical Conſtruction of them. So that the ſame way, whereby we bring School-boys to find the Nominative Caſe to a Verb, or Antecedent to a Relative, &c. will, in a little uſe of this method, prompt the dulleſt Child to the Anſwer he is to make.

In ſome Queſtions, I confeſs, (as thoſe about the Trinity,) the Anſwers are expreſſed; becauſe the Catechiſm to which this is adapted, affords them not expreſly. Others there are, which are to be found there only in the ſenſe: but generally, the Queſtions in ſuch caſes, lead only to the ſhort Anſwers of yea, or no.

In

In the whole, I deſigned perſpicuous brevity. But if any Catechiſt that ſhall condeſcend to take this Catechiſtical Scheme for a Pattern, ſhall think it too ſhort; he may himſelf remedy that fault, by enlarging upon this Groundwork, as he finds the capacity of the Children Catechiſed. This is only done to his hand, as a proof of what may be done in this kind, for the improvement of the younger Children, till they come to be capable of farther Inſtruction in a larger Catechiſm; whether this of mine, or any other that ſhall be thought fitter for uſe.

Farewel

FINIS

ERRATA.

IN the Epiſtle Dedicatory, p. 1. l. 17. after *wherein* a *Comma*. p. 3. of the Catechiſm, in *Priviledges*, dele p. 4. Margin (*n*) for *Mar.* 5. 29. read *Mar.* 5. 2. 9. p. l. 35. for *Snairs* r. *Snares*. p. 6. l. 26. for *ſore* r. *ſo*. p. l. 1. r. *and*. p. 8. l. 2. r. *to*. p. 13. l. 13. for *and Holy Ghoſt*. r. *and the Holy-Ghoſt*. p. 22. Marg. (*n*) for *John* 1 6. r. *John* 14. 16. p. 28. l. 26. for *no other Gods*. r. *no other Gods*. p. 34. l. 4. for *were in* Egypt. r. *was in Egypt* p. 54. l. 27. for *herein*. r. *therein*. p. 57. l. 14. for *tempt* r. *tempteth*. p. 81. after l. 8. r. *What did he the ſeventh Day*

THE
Catechiſm
OF THE
Church of *ENGLAND*
Paraphraſed.

Perlegi Libellum hunc cui Titulus, The Principles of Holy Chriſtian Religion, or, The Catechiſm of the Church of *England* Paraphraſed, *in quo nihil reperio quo minus cum utilitate publica jam denuo imprimatur.*

Robertus Pory, S. T. P. Reverendiſſimo in Chriſto Patri ac Domino, D^no^ Archiepiſcopo *Cantuar.* Sacellanus Domeſticus.

Maii 29. 1661.

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By *RICHARD SHERLOCK*, D.D. Rector of *Winwick* in *Lancaſhire*.

The Eleventh Edition.

Let us hold faſt the profeſſion of our faith without wavering. Heb. 10. 23.

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